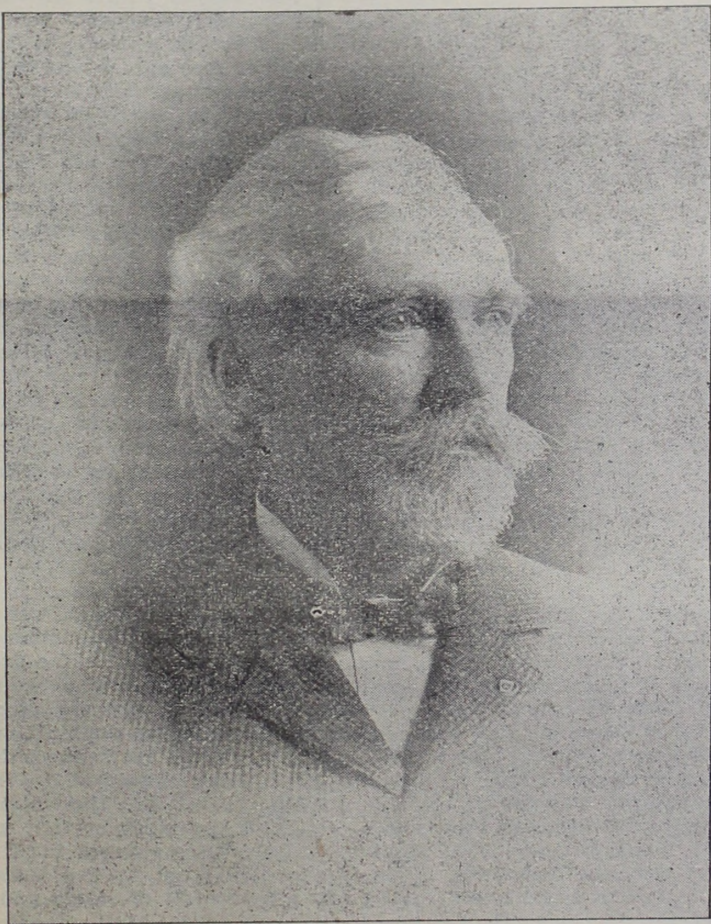


Light of Truth

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F. N. FOSTER.

An Exponent of the
Philosophy of Life.

HARPER ILL'S. SYN. COL'S. O.

AGITATION vs. LAISSEZ FAIRE.

An Address by Willard J. Hull.

The struggle for existence has made liberty the crown of all suffering. The contrast between tyranny and freedom is perceived only in the proportion that both are experienced. A Utopia unmarked by the finger of adversity would be as frightful as a state of perfection. Happiness and sorrow are the two philosophical wings of contrast. We can not enjoy heaven without hell.

Thus every life is hedged about with two contrasted primary elements: the good, the evil, the joyous, the sorrowful. This is the irreversible law of nature. We see its operations everywhere from the diatom to the philosopher who plucks knowledge from the very stars. The pathway to freedom of action is strewn with the wrecks of all struggles for existence. Above every mausoleum that marks the strife and death through which organic life has passed, is beheld the shrine and symbol of a large liberty. Man is no exception to this universal law. He is higher than all other forms of life by virtue of organization, and that only. The cunning, the powerful and the unscrupulous have always been the masters of mankind, just as the cunning and powerful were masters of the earth when forms of life now extinct roamed the arid wastes in the Silurian age. Old earth is a war cemetery, and in her bosom slumber all the struggles, the forms, the ambitions and careers that have gone before the register of our day.

Conquest, strategy and cunning have divided the nations. The horrors of peace have sometimes been worse than the wars fought to achieve it. No right of humanity has ever been vouchsafed or bestowed. They have all been fought for. Only in the effort to shake off social crystallization have the people of any nation ever secured personal liberty. The declaration that a Creator has endowed all men with an inalienable right to life, liberty and the pursuit of happiness finds no sanction in nature nor the experience of mankind. Nature makes no such provision. Life with her is a struggle. While she is prodigal in supplying subsistence she exacts the sternest trials upon all who preserve the life principle.

The right to life, liberty and the pursuit of happiness devolves upon the means employed to gain them. If a Creator has bestowed these the servitude and degradation of the masses, even in our own country, attest his complete failure. The battlefield has always been the arena wherein liberty and the preservation of life have been secured. Upon a thousand battlefields and sanctioned by the most righteous of causes the right to life, liberty and the pursuit of happiness became the heritage of the American people. The inalienable rights enumerated in the Declaration were the great stakes put up and raffled for in the shooting match that followed. With the settlement incident to that struggle the higher intelligence of the people dared to advance the great principles of civilization. The pen was to be mightier than the sword. The determination of differences was to be left to reason and judgment rather than to the arbitrament of an armed force. Philosophy was to be given an active place in the race for knowledge enlightenment and security. That war was to be abolished, and as a consequence the survival of the fittest by reason of preponderance of the strong over the weak, was the grandest vista opened up to the eye of the civilizee.

A continent of inexhaustible resources, a realm of undreamed of possibilities in art, science, literature and education lay before the weary and footsore when the liberties of the country became implanted. Only the eye of the prophet could foresee the splendors of our day, but no ear could hear the cries of anguish that accompany them. The vestibule of progress had been entered, but no foot had trod the halls within the temple. The amazements which have come upon us, the wide hiatus between extremes in every department of our common lot, the rush for place and the conservation of the wastes of extravagance, all are parts of an economic system which our forefathers knew nothing about.

Human nature is so constituted that great public questions involving change in administrative government can not spring into activity without great trial and oftentimes violent struggles and sacrifice of life and treasure. Ethnologists can not solve that universal racial quality which rebels at innovation upon the established, and yet the established has, more often than otherwise, been the greatest detriment to national progress. Prosperity in individuals breeds conservatism, the hatred of new ideas and the fear of being disturbed. This element in our present system is perceived in the brakes and checks placed upon the efforts of reformers to better the condition of the masses. This is what makes it so hard to introduce any needed reform. The ego, individualistic, asserts itself whenever any line is drawn across its own premise. This is the essence of anarchy. "Let me alone!" is the sentiment and well spring of individualism. Civilizations have always been made up of best and worst. The preponderance of evil has had its check in the assertiveness of right and justice. Contrast and memory make up the world's stock of knowledge, but knowledge, like liberty, is the effect of struggles to obtain it.

No royal thoroughfare lies between us and any intellectual attainment. The history of intellect is one long terror of defeat. Not until the dark ages ended in the fourteenth century did intellect begin to rise and assert its divine right to rule the shrines and forums of man's nature, and even then opposition against it was beaten back but not removed, and wherever the war between intellect and authority has been waged the mightiest forces have been arrayed on the side of authority. The uses of reason and judgment founded thereon have always received the contempt of enthroned authority. And authority has been regarded as the truth, not truth as authority. The marks on the barometer of human progress are constituted of the rebellion of mankind against authority; the beginning always being the agitation of thought. Necessity fosters agitation. The self-satisfied and the tyrannical never agitate; hence the history of agitation is the history of extrication from oppression. All that any reformer can do is to take the slave by the shoulder and shake and tell him to look there! Power to control—the power of conquest—has ever been built up and maintained at the expense of liberty and the enslavement of mankind. The divine right of the king has never withstood the assault of reason and the demands of justice, without a standing army. The military is the divinity that hedges about a king. Napoleon saw it when he said that God was on the side of the general

who had the strongest battalions. Thus the commercial arm of the religion of the Western Hemisphere has ever been made the sanctioning department of the great mill of despotism. With the sanction of heaven the king can do as he likes with his own. The idea that the throne of empire derives its authority from the skies is the base line of education in a despotism. To agitate against this has always been the greatest crime, and yet what little relief the nations of western civilization have achieved has come through agitation. It must come that way. Otherwise reforms never could be adopted. Somewhere amongst every oppressed people there arises, sooner or later, a deliverer. No breach occurs in the evolution of the race without a man to fill it. It requires no oracle to tell us this. The heroes of the world have been the accursed of despots and cherished of the oppressed. The protests against usurpation of power and the dominance of despotic rule have been among the most glorious of the outworkings of intellect. Where is there a grander bit of reason and right than Burke's speech against the tyranny of his country in colonial affairs? You will find that all the best of human thought is on the side of justice. Righteousness will prevail, but its prevalence is due to vigilance and the work of agitation.

The magna charta of liberty proscribes any hindrance upon the free discussion of public questions. The right of free speech and free thought is the most sacred of all human rights, and has cost the most. The agitator is to be found only where this right is not curtailed. You never hear of agitation in Turkey or Persia, and observe the mental status of the Turk and peasant Persian! Where freedom of thought and speech is denied there ignorance and slavery abound.

The intellectual calibre of any nation can be found by striking the difference between the proletariat and its aristocracy. And I want to say that it is unnecessary to go to Europe or Asia for illustrations of this law. Plenty of examples abound in our own country. The cheapness of human life which is shown by the distress and dishonor of the poor, is the same here as in Ceylon or Malay or Turkey or Persia. Some folks think we are a great people because our educational centers evolve football teams. Likewise the Roman patricians regarded Rome mighty because she had the colosseum, where human beings fought wild beasts. Spaniards adore Madrid because they have the bullrings as popular resorts. What is the difference between this and football? What is the difference between the Chicago wheat pit and the bullfight that gave us a United States senator from Ohio last winter? What is the difference between the fall of Rome and the fall of our own countrymen? This is what our laissez faire moral code has brought us to.

I hold that the greatest field for agitation lies out in the broad expanse of conscienceless barter of human rights and human hearts. It is a cemetery alive with maggots devouring the remains of a comatose conscience. To awaken it and revivify it, warm it with the light of a new day, is the work of the agitator. This is the true education. Men, only children larger grown, build toy houses with the variegated color and assortment of blocks. The first wind that blows topples over the builders, blocks and buildings. It is the little things always escaping notice which constitute the rising and falling marks of national history. We tramp upon the violets and the thistles in a vain endeavor to grasp the rainbow.

A suspicion that Victor Hugo was

not a patriot completed the coup d'état of Napoleon III, while Hugo went into exile and France went into the maw of German conquest. It required a little miserable coward like Charles IX and a woman like his infamous mother to set the engines of destruction in motion on the morning of St. Bartholomew, and the blood of 60,000 Huguenots swept the streets of Paris. A puff of smoke and a leaden missile touched off the magazine of war in Charleston harbor and the rebellion followed. The finger of a fiend in human guise pressed an electric button in Havana on the fifteenth day of last February, and today this nation is involved in war with Spain.

But there is a worse war going on than a gunpowder war with Spain. It is the war of the almighty dollar waged against heart throbs. The dollar is a worse missile than a million of bullets.

A big thief wants to go to the United States senate. It is a question of dollars and he goes to the United States senate. A little thief wants a fire to warm his family. It is a question of coal. So he steals a bucket of coal and goes to the workhouse.

If the president of a corporation against whose exactions of oppression labor rebels sees fit, he has only to call on the authorities for protection. To protect what? Not to protect life, but to protect property—that which the life of labor produces, while life is jeopardized and often wantonly sacrificed in the attempt to comply with the dictation of corporate monopoly.

Thus are the ennobling qualities of the human dragged down to savor the stew of the beast. When avarice gets hold of a man, that moment humanity and generosity are completely worked out of him. Nothing is left remaining except naked self-interest and metallic cash payment. Per cent is the keystone of his mental arch. He would make the air pay him a dividend if he could corner it some way. This is the type of the army of destruction. Do you think that it is going to win? If you do, then abandon hope. Why is all this? I will explain. The producing course of all prosperity is labor. Adam Smith said: "It must ever be remembered that the ultimate price paid for everything is labor." Our industrial system is fast becoming, as Carlyle put it, when speaking of the English system, "a hideous living Golgotha of souls and bodies buried alive." And why do we behold this Golgotha? Consult history and apply it to every-day experience. Our financial system is copied from England and our money panics have mostly originated in England. England is the model coin basis government of the world. Gold alone constitutes that basis. Coin money retards labor by limiting the productions of labor to the limits of the world's production of coin. The value of labor and its products rest on money. The value and volume of money rest on coin. The coin is held by the few, who in turn become the dictators of the world. Labor creates all wealth, money distributes it; labor is bankrupt, therefore money is its robber. This is the analysis of the system. Here is the source of all the oppression now rampant in the world. Consider a moment. In times of a panic a gold dollar will buy three or four dollars' worth of labor productions. Wages go down to the lowest point commensurate with bare subsistence. Strikes ensue, and we have a general paralysis of business. Interest is high and the money lender happy. Now suppose that congress were to establish a bushel measure and give the use of it solely to a grain corporation here and there and these corporations, by slick manipulations in corners, etc., should, every few years, make this measure measure three or

four blushels instead of one. Would not this be a monstrous swindle? But it would be as a molehill to a mountain compared with the towering pile of villainy under which the people are groaning called our financial system.

This it is which in a season of depression condemns to death thousands of the laboring poor of our country. Go into a bank and the first thing that greets your eye is a sign stating that there is plenty of money to loan, and yet labor is stupefied and hangs bleeding to the cross. To attempt to answer the charges against this system by telling us that there is plenty of money available and lying idle in banks is like giving a hanging man vinegar to drink. It is said the Romans taunted a Savior nailed to a cross with a sponge soaked in vinegar. Of what account is idle money to the man whose labor is the only security he can offer for its use? Where is there a money lender who will accept this kind of collateral? Yet it is labor that makes the money lender, the banker, the broker, in a word, the laborer is the father of the financier, and the progeny is despicable. Consider the lilies of the field how they grow. They toil not, neither do they spin; and yet Solomon in all his glory, the lilies cry, was not arrayed like unto us! Here is the tenet of the usurer. Whatever adds to the enslavement of mankind contributes to his ease. He takes all and gives nothing in return. He makes no risks, but exacts all risks from his victims. He is the teacher in a school of infamy, and while labor learns the lesson labor can not get enough to eat. Why? Because the buccaneers who hold the money teach labor that it must first have money before it can satisfy its needs. What villainy is this? Search the annals of tyranny from today to Charlemagne and Nebuchednezzar and you can not find its parallel.

Labor never should have to depend on money to supply subsistence and the necessities of life. The talents employed to make men think they must have money before they can have bread, the establishment of the doctrine that capital must first exist before wages can be paid, is the most consummate fraud ever perpetrated upon a people.

Now my hearers, have I sufficiently revealed to you the necessity for agitation and its part in education? We must educate ourselves or we must perish. The New Day, the dawning flash of which is now gilding the barren peaks of our east, will find us climbing the slopes alive and alert or buried in the quagmires and temples of Mammon in the valleys. Which shall it be? The great humanitarian principles of this coming day are not as yet fully in the era of discussion. Only here and there are men and women with vision unclouded who can discuss them, for the masses are not ready for them. But this is the era of agitation. The vast uplift of thought is rising to the emergency, and with anxious ear listens to the discordant sounds. Many are in the field with remedies. Every doctor thinks his skill is the panacea. All unite on essentials. These essentials contemplate the overthrow of corporate monopoly in the hands of private individuals and the abolition of our usurious monometallic system of finance.

I am aware that in presenting the views contained in this address I shall be criticised and very likely abused. I am prepared for that. Abuse and vilification are the weapons of him who runs from the conflict. These do not harm anybody and they never answer anything. The stern demands of nature upon the efforts of man to obtain subsistence and happiness compel him to move upon all obstacles

that beset his path and block his progress. These must give way. Evolution and the natural developments of the mind perform much in this process. Suffering is the school in which men today are learning the lessons of the future time. No stable security could be the heritage of the commonwealth that consisted of the baubles of pleasure. Therefore the foundation of the coming civilization is being laid with the same concrete that has gone before all preceding epochs; the suffering and degradation of mankind. The future is inevitable and it is safe for the people. The answer of the New Day to the Shylock who asks what the world can do without him will be the same that society gave to the slave owner who asked the same question. We shall do without you. It did not destroy society to abolish negro slavery. No more will it destroy society to abolish white slavery. Shylock must give up his pound of flesh and labor must learn, that remuneration does not depend on pre-existing capital or wealth. The religionists must learn that any service which benefits mankind can not be distasteful to a just God. Therefore the hypocrisy which fawns upon cunning must die. The gold calf and bull ring must die. The cormorant and the crab must die. The snail and the leech must die. In a word, Adam must die. And upon the mounds that cover these sloughings, these outgrown bandages that have cramped and dwarfed intellect the rising hosts shall behold the outlines of a new temple. No longer wealth against commonwealth, but everywhere an opportunity to live, to be free and to be happy.

Heaven speed the day when the man who holds the handles of the plow shall have that which the share turns over.

A LIFE SAVED BY A DREAM—A TRUE STORY OF OLD-TIME NEW ENGLAND.

By G. B. Stebbins.

Before me is a valuable pamphlet—The 212th Anniversary of the Indian attack on Hatfield, Massachusetts—(in 1677), which was held September 19, 1889. Its 90 pages are filled with reminiscences of eventful and perilous days long gone by, and with reports of interesting addresses on the occasion which called together in the old town, many from far and near.

It is of especial interest to me, as I went to Hatfield when a child, with my parents from Old Springfield, my birthplace, 20 miles south down the lovely valley of the Connecticut river, and spent most of 20 years, pleasant to remember, among its good people.

From its touching stories of early days one is of peculiar value, as it helps to verify like experience better understood now than then.

The attack, in 1677, was by an irregular body of some 400 Indians, their object revenge, plunder and the ransom of prisoners taken to Canada, then a French province.

The farm houses were along a wide street (still the main street with its noble old elms) in the meadows a hundred rods west of the river, west of this street was a stockade, a mile or more in length. I have many times walked across the long ridge of raised ground on which it was built.

At noon on that beautiful September day, taking the time when the men were busy in the fields, the foe broke in at the north end of the stockade, burning houses, seizing goods and captives, killing men, women and children, until the men rallied, made a stout fight, the assailants left and the settlers were, some of them, pursued into

the forest or hidden among the hills.

From the "narrative of the wonderful escape of Jonathan Wells," (whose descendants I know well) "taken from his own lips about 53 years after the event," I quote as follows, first saying that this young hero was in the "Toils fight" a few miles above Hatfield near Deerfield, was then but 16 years old, and showed great courage as well as endurance.

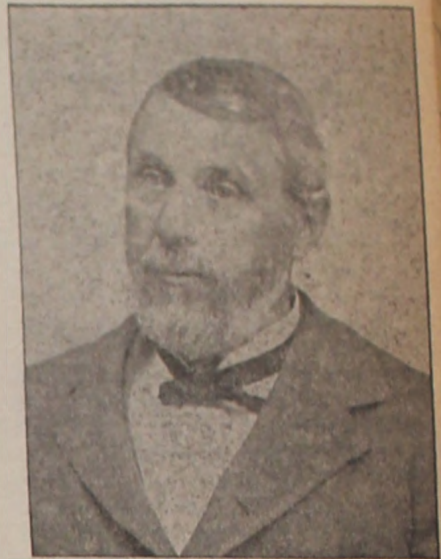
The narrative is given verbatim, in the quaint old style and spelling:

"He was with the 20 men yt were obliged to fight to keep their horses. He was fired at by three Indians very near; one bullet brushed his hair, one struck his horse, one struck his thigh in a place which had before been broken by a cart wheel and never set, but the bones lapt and grew together. So yt the bone was not wholly load in ye place where it had knitt. By catching hold of ye horse's maine he recovered himself from falling. Ye Indians ran up very near, but he kept them back by presenting his gun to ym, and so got rid of them.....They then separated again and had about ten men with him, and his horse falling considerably by reason of wound, and himself spent by bleeding he was left with an John Jones, a wounded man likewise. He had now got about two miles from the place where yy did ye exploit, and now they were left by ye Indians, and by their own men who should have turned with ym in strange woods and without any path. (Morse fell to die.) Trying to go up ye mountains, but he fainted and fell from his horse, and came to himself and found the bridle in his hand and his horse standing by, and concluded he must dye there, so pitying his horse, he dismist him.....Abt noon this and at abt sun an hour high he again took courage, took some tow and stopt his wound, bound it with his neckcloth, and so securely laid himself down to sleep; and when asleep he dreamt yt his grandfather came to him and told him yt he was lost, but yt he must go down yt river till he came to ye end of ye mountain and then turn away upon ye plain. When he awoke in ye morning refresht by sleep, his bleeding stopt, he found yt with his gun for a staff, he would go after a poor fashion; when ye sun rose he found himself lost (tho before he thought ye direction in ye dream quite wrong), but on considering the sun, etc., he resolved to go according to ye direction in ye dream, and picking up his powder horn and bullets he girt up himself and set forward down ye river, and found yt length he came to ye end of ye mountain and to a plain (as in his dream, which before he knew nothing of)."

Hiding from the Indians he "got up to Deerfield town plat before dark on Saturday, but ye town was burned and no inhabitants, and so he went on; his method was to go a little ways and then lye down to sleep, laying the muzzle of his gun towards his course to save bewilderment, layd down once and again expectitng to dye, but after some recruit was encouraged to set forward again. At muddy brook he buried a man's head in his path, yt was drawn out of ye grave by some vermin, and got to Hatfield between meetings on Sabbath day." He had taken a week for weary wandering from Deerfield, only 20 miles distant, and laid helpless on his bed for months.

But for the guidance of that grandfather, who came from the spirit world to direct his feeble steps, he never, in all probability, would have reached home to gain health and live to old age.

No comment can add to the effect of this story, eloquent in its quaint simplicity.



W. T. BAIRD.

Dr. W. T. Baird—a physician and surgeon—is the president of the El Paso (Texas) Spiritual society. He has been a Spiritualist for forty-eight years and one of the earliest workers in the Lone Star state. He is a friend to all true mediums, and stands high among his people as a practicing physician.

HOW THE HANGED MAN HAS THE ADVANTAGE.

A man was hanged yesterday in New Jersey. He died calmly enough, saying "Goodby, everybody," and blaming—as usual—the woman whom he murdered. Man bent on any kind of a journey always says "Goodby, everybody," and he always blames the woman. He is not a creature of infinite variety.

The time will come when that hanging in New Jersey will seem as horrible and untrue as the rites of some old religions now seem to us. The binding of the man, the solemn questioning and the poor, feeble, silly "Goodby, everybody," followed by the legal choking to death, will make the future mighty well ashamed of this age, fellow citizens.

But, as has been truly said, posterity has established no claims upon our consideration. We can not, perhaps, do much better than destroy the murderers so long as we breed them. It is brutalizing for the executioners, but it checks a murderous spawn. It is not likely that we ever destroy any one of the really great criminal brains of the Bacon, Rousseau, Bonaparte type. The brains that are criminal, but too good to lose, are either too refined for murder or too intelligent for capture.

But think what a lot that hanged New Jersey murderer knows this morning—more than all the wise minds that have bothered about a future state since first man dropped from his branch and said: "I guess I'll live on the ground." If you ever get gloomy at the thought of death you are no philosopher, for you ought always to cheer up at the thought that you will find out in a second as a dead man what all the living have failed to know positively after thousands of years. A corpse is a wise thing, and some day you will be one.—New York Journal.

The greatest mistakes in Spiritualism are made by considering self as the most important figure in the deal, whatever it may happen to be. If we want the credit for all we do we must pay for it. But by looking only to the good we can do others, the credit will be ours just the same, and without loss of prestige or money, for the good intended generates the sympathy of both humanity and nature in our favor.



PRINCIPLES.

By Prof. J. S. Loveland.

The term principle is derived from the Latin principium, which signifies beginning. In the vulgate the first verse of Genesis commences "in principium." Hence, our lexicon defines principle to be "the cause, source or origin of anything; that from which a thing proceeds," also as "Element, constituent part; primordial substance." And again "general foundation; that which supports an assertion; an action or a series of actions, or reasons." "A general truth; a law comprehending many subordinate truths."

From these definitions any one can clearly see that a Declaration of Principles can have no resemblance to a creed, of which so many of our brethren seem to be in such great dread. In physical nature a principle is some form of energy acting, acting in the same. In science, it denotes uniformity of action or appearance. When we speak of men principle signifies usually some work of conduct, as of a course of conduct, and of a course of conduct in accordance with the principles of morality. In philosophy, principles are the primary or fundamental truths, on which its reasonings rest, and from which all its deductions are made. When we approach the question of creed we are at once involved in the meshes of blind uncertainty. No man affirms his belief in what he knows. But principles pertain to the realm of knowledge. They are either self-evident, or demonstrated by scientific induction. Hence, a declaration of principles can not be a bondage, can not interfere with any one's liberty, unless liberty is claimed to spurn the truth and defy moral obligation. Nor can it be thought an interference with opinions, unless the claim is set up that opinions are as valuable as knowledge. The question before men today is not what their opinions may be, but what do they know. The day is gone by when issues are to be settled by opinions. Only in the conclaves of old foggy theology law and medicine do opinions rule today. The modern, live and wide awake world demands "What do you know?" The old conservatism yawns and proceeds to rehearse for the thousandth time, its opinion! The impatient world turns away in disgust and listens to those who know, the delvers in science. It don't take the opinions of ignoramus as to how far certain explosives will propel shot and shell of a given weight, to a certain desired distance. It takes the dictum of men who have tested and know the exact projectile force of so many grains of powder used. The tensile strength of the cannon in which it is to be used—the elevation to be given to send the shot a given distance. And so through all the vast intricacies of modern machinery knowledge not faith is demanded. But all this vast knowledge, with the resulting miracles of modern production, rests upon the demonstrated and well known principles mechanics and force, as embodied in gravity, steam and electricity.

What would be thought of a man who should rise up and protest against a treatise of Hydrostatics, steam, electricity or mechanics, on the ground

that it would be a creed, and interfere with the freedom of thought? Well, we should call him a fool. Nor should we stultify ourselves with the plea that a declaration of present knowledge would, in the least, interfere with the acquisition of knowledge in the future.

Perhaps it is not a very incorrect statement to say that, up to very modern times, the world has been run by faith. So far as religion is concerned that is most certainly true. Fifty years ago, a new religious movement was inaugurated under the name of modern Spiritualism. It claimed to be a real revelation—it made something known. It demanded faith in nothing. During that 50 years it has been making revelations all the while. And now, in its jubilee year, many of its devotees come forward and propose to record the knowledge thus revealed in a public declaration of what those revelations are; and lo! we are met with the accusation of wishing to fasten a creed upon our fellows. We beg leave to say that Spiritualism has always claimed to impart knowledge, and to repudiate faith as a rule of conduct. It has claimed to lead us out of the old falsities into new truths. Also to present a new basis of ethics to shape our conduct here in time. We wish to enunciate these revelations, so that the world of men can be able to compare the principles of the new movement with the old. But this is not a creed. It has no resemblance to a creed.

One meaning of principle is "a settled law or rule of action in human beings." This would be a moral principle. Do our friends object to ethical law? Would they destroy the distinction between right and wrong? Would they annihilate conscience? Shall we say that there are no well defined relations between man and man; and, therefore, no duties binding upon us? Shall we assume that there are no duties owed by the individual man to the collective man—the state; and none owed by the state to the individual? All these questions, and more, are involved in the statement of ethical principles. Does Spiritualism agree with the ethical principles of the old religion? Has it any of its own? If there is a new basis of moral obligation from the old pretense of the will of God, ought it not to be at once and widely proclaimed? Is the world in need of such a proclamation? Are not our social and political immoralities largely due to the false moral teachings and principles of our church religion? What shall correct those falsities, if Spiritualism does not do it? Where else is the truth?

I might put a similar series of questions in reference to the miraculism of the church. Spiritualism has destroyed forever the doctrine of miraculism and demonstrated the immutability and omnipresence of law; and the consequent naturalism of all forms of spirit phenomena. Shall we not affirm the eternal principles of nature in opposition to the superstitious supernaturalism of Christianity?

Do we not know something of the occult forces which operate in the production of spirit phenomena? If we do not how do we know but the raps, tips, etc., are miracles? How do we know they are not produced by the devil, as the church declares? We are not entitled to enter a mere negation,

positive knowledge is demanded. If we profess that knowledge, the world demands it at our hands. Will it be a creed to formulate the principles of that knowledge?

From these illustrations, it seems clear to me that no intelligent person can object again that we wish to establish a creed, or any mere formula of opinions to bind any one's conscience, or to act as a bar to any investigation, or the discovery of any truth.

But, in closing this article, I wish to call attention to the fact that opposition to a declaration of principles comes from the same mental condition which rendered nugatory, for so many years, all attempts at organization, and which renders our organizations so inefficient at the present time.

In the very outset of the Spiritual movement there was a large influx of intense anarchy into the same. It came from two sources. The old Abolitionists, who were deadly opposed to both church and government, and advocates of the most ultra nonresistance. "The constitution is a covenant with death and an agreement with hell" was the motto of the Liberator for years. They brought much of that anarchistic bitterness into the Spiritualist ranks and an especial hatred to creeds. They were "Comeouters" from the church.

(2). The second anarchistic drift was from the "Individual Sovereigns." Josiah Warren was a disciple of Robert Owen, and belonged to his colony in Indiana. On its dissolution Warren drifted to the extreme opposite of Socialism, to which he termed "Individual Sovereignty," the negation of all government. Every person was an absolute sovereign, and bound to no other one, except to respect their equal sovereignty. Warren published a book and S. P. Andrews interpreted it. Dr. T. L. Nichols and Mary Gove Nichols and many others were early converts to the doctrine, as they were also to Spiritualism. They were strong in New York city, Boston and also in the west. Nichols' journal was widely circulated among Spiritualists. And when it is remembered that a large per cent of the early Spiritualists were ejected from the churches and found themselves sharing in the warm sympathies of these intense comeouters and anarchists, it is not surprising that the whole movement was swept into the anarchistic tide, thus drowning the impulse to practical brotherhood, which had been given by A. J. Davis in his early work.

So strong was the anarchistic tendency that the attempt of T. L. Harris and others at Mountain Cove, Va., and the expedition of Tyler to Central America all proved abortive. They only served to show the tendency to unity and organization as too weak to stem the mighty tide of anarchical disintegration. The Spiritual press was opposed to organization and the enunciation of principles. All attempts in either direction were practically defeated. Into every partial success an element of eventual defeat was injected. It would take a large volume to chronicle the history of the persistent efforts to place the principles of Spiritualism before the people in a systematic form.

But the battle is still on. The conflict is between unity and division, collectivism and anarchy, brotherhood and enmity. It is between the old and the new—between the old sectarianism with its selfishness and exclusiveness and the new fraternalism and equal rights to all. It is really between the narrow creedalism of the past and the broad and scientific humanitarianism of the new dispensation.

J. S. LOVELAND.

THE PULPIT AND WAR.

The citizen who, tired of hearing and reading about war, turns to the pulpit to hear of the higher things of life, is often disappointed these days. Some of the clergy are as warlike as is Billy Mason, and in the same way. They talked war before the war began and they keep up the talk every Sunday. They denounce Spain and everything Spanish; they bring in the name of Dewey more frequently than they do the name of Christ. They speak of our conquests, of our manifest destiny, etc., in apparent forgetfulness that the people read and hear enough about war during the week days and that a little more of the higher thought, a little moral and spiritual food, would be good for them on Sunday.

Many of the clergy, a majority of them, perhaps, understand this and in their sermons call the thoughts of their hearers from war to those subjects of abiding interest and to those principles and precepts which are the same, yesterday, today and forever, in the United States and Spain, in Cuba and in the far-off Philippines.

The belligerent clergymen who can not keep war out of their pulpits or their minds on Sunday long enough to preach the gospel of their Master are, for the most part, no doubt, emotional, susceptible persons, strongly influenced by the prevailing spirit and interest; a smaller number may select subjects which afford an opportunity to talk war and to indulge in praises of our army and navy, while exciting indignation against Spain because they are in the habit of reflecting the thought and feeling of their congregations, of pandering to the dominant sentiment of the hour.

The war spirit is sufficiently aroused and needs no incitement by religious teachers. Moreover the intimate association of religious service with the military spirit and with the victories and conquests, as well as with the pride and pomp of war, tends to impair the influence of religion. In time of peace men will distrust the peace-promoting influence of a religion which urged them to shout for war, and to indulge in fierce denunciations of the enemy, forgetting the doctrine of human brotherhood and of doing good to those who injure us. They will doubt the sincerity and the consistency of a teacher who talks war as long as it lasts, until the weaker nation is vanquished, and then repeats the words, "Blessed are the peacemakers," who praises our fighters on sea and land in preaching the gospel and afterwards repeats the verses which tell us that if we are smitten on one cheek to turn the other also and to do good and good only to our enemies.

War is sometimes a sad necessity, but to see the teachers of the same faith in two Christian countries joining in the popular feeling, in the hostility and hatred of each other and urging their countrymen on to the conflict with prayers and promises of victory is not a spectacle which comports with the teachings of the Sermon on the Mount.

The clergy should leave the fighting to be done by our soldiers and confine their work to such teaching as shall tend to the settlement of disputes between nations by arbitration and to make the horrors and the barbarism of war impossible.

These teachers of religion, whether in the United States or in Spain, who use their influence to restrain rather than to inflame the hatreds and passions of their countrymen during the excitement of war, are the true representatives of the religion which they profess.

B. F. UNDERWOOD.

The World of Psychics and Liberal Thought

Much excitement has been occasioned in California by the alleged cure by faith of a case of spinal meningitis, tuberculosis of the spine, and several other choice life destroyers, each disease the result of "regular" diagnosis. The woman, Mrs. Montgomery, got well as the result of prayer, it is said, and now the doctors are unanimous in the opinion that it must have been a case of mistaken diagnosis.

Fred P. Evans, psychologist, has gotten out a neat catalogue of books and miscellaneous publications on occultism, etc., which he has for sale at his office, 103 W. 42d St., New York city.

The conviction has been steadily growing in the minds of scientific observers that medicine is not a science, and that with the exception of surgery and sanitation it is not even a rational art. Each of the many systems of therapy and cure contains some small elements of truth, and if a fundamental law is ever achieved these separate successes of the present different systems will be found to be small aspects of a much larger truth.—Professor Elmer Gates,

W. M. Foster, M. D., of San Francisco, Cal., has an able article on "Suggestion as an Aid in Medical Practice" in the current number of the California Medical Journal, from which the following extracts are taken;

"In reading the Scriptures we find that Jesus annointed the eyes of the blind man with ointment composed of clay and spittle; no one supposes that this unguent effected the cure. It is considered that the ointment was merely used for conveying suggestion to the man who could not see the Healer, and in this way arouse his faith that something was being done to help him. The result of his faith was restoration to sight.

"The masterful influence exerted in the body by the mind or soul, is as yet far from being realized or fully understood, and I often think that many of the cures supposed to be made by the higher attenuations prescribed by our homeopathic brethren are really due in a great measure to the influence of suggestion, and what matters it, if it be so, provided cures be effected.

"Let us be liberal, in other words, let us be eclectic, and choose from all sources the means necessary to alleviate human suffering."

Immortality, Vol. 1, No. 1, edited and published by J. C. F. Grumbine, Chicago, is at hand; a neat and well gotten up monthly magazine the prospectus of which announces that it is devoted to the "a priori philosophy and emphasizes the metaphysics of Christian Science, Divine Science, Mind Cure, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism."

Electro magnets capable of picking up a load of five tons are used by an Illinois steel company to transfer steel beams or plates from one part of the shop to another.

The Rev. Dr. E. L. Rexford, one of the great lights in the school of the New Universalism, and pastor of the Universalist church of Columbus, is to deliver a course of lectures at Cassadaga Lake this summer.

The second annual convention of the National Good Citizens' League will be held at Nashville, Tenn., July 11-13, '98.

The Ministerial Association of Seattle, Wash., has been discussing divine healing—so-called. At the conclusion somebody wound up by propounding the following questions:

1. Was divine healing in exercise in Old Testament times?
2. Was it one of the gifts given to the New Testament church; if so, was it withdrawn, when, where and by whom?
3. Is the church of today in possession of that gift? If so, what doing with it, healing or hiding?
4. Is the manifestation of this gift seen more on the outside than within the church? If so, why?
5. Is this gift not a church gift, a visible sign of His presence within and her true discipleship? If so, what hinders its operation?
6. Is not Christian Science, Spiritualism, etc., the cry of nature after the supernatural, misdirected? Are not the people led out in these lines among the most intelligent, pure-minded and most earnest seekers after higher ideals?
7. Would not divine healing, properly understood and practiced, prove a remedy—at least a preventive?
8. What would we be ourselves, and what would our churches become if divine healing were restored to us as in the apostolic days and church?

Cuba is known in history under several names. The first was Antilla; then Juana, after a Spanish prince. Fernandina came third, followed by Santiago and the Isle of Ave Maria. The original Indian name, Cubanican, signifying "where gold is found," was finally adopted, and usage shortened it to the first two syllables.

It would astonish those whose attention has not been especially called to the subject to know how many children in the various educational institutions as well as elsewhere are deficient at some point in their development; in one it may be intellectual—some lack the power of attention, slowness of perception, a deficient memory, or loss of self-control in the classroom; in another the moral nature may be at fault, and the evil results are manifest in exaggerations, deception or lying, in petty thefts, in cruelty, lack of natural affection, stubbornness, inveterate idleness, truancy, cigarette smoking and general wrongdoing. In still other cases nervous troubles affecting children are most difficult to deal with, and they seriously interfere with the progress and development of the children affected. Of these troubles corea, biting and picking the nails and lips, bashfulness, night terrors, and cowardice are a few examples. Both parents and teachers and of ten the family physician are at their wit's end in dealing with these cases. And it may be confidently affirmed that no method hitherto proposed approaches in efficiency that of suggestion while the patient is in the partial or full hypnotic condition. Numerous examples of improvement or cure in such cases are on record both in this country and abroad, but especially in France.—Dr. R. Osgood Mason.

Says the Religious Telescope of Dayton, Ohio: "The Presbyterian general assembly decided that Presbyterian churches can neither give letters to nor receive letters from the so-called 'Christian Science churches'—a very wise decision. Such organizations are certainly not Christian churches." Beautifully tolerant spirit, isn't it?

All unlicensed practitioners of the healing art, by any system or method whatsoever—allopathy, homeopathy, osteopathy, faith cure, throwin' into fits, etc., etc.—are notified that the state board of health will soon hold an examination of applicants for license to practice on the unhappy people of this once grand old commonwealth, says the Louisville (Ky.) Times.

"I observe in the public prints," said the scientific boarder, "that a whale's tongue sometimes yields a ton of oil." "If a whale is as oily-tongued as that," said the Cheerful Idiot, "no wonder Jonah was taken in."—Indianapolis Journal.

One of our exchanges tells this: An editor who died of starvation was being escorted to heaven by an angel who had been sent for that purpose. "May I look into the other place before I ascend into eternal happiness?" asked the editor.

"Easy."

So they went below and skirmished around, taking in the sights. The angel lost track of the editor, and went around hades to hunt him up. He found him by a big furnace fanning himself and gazing with rapture upon a lot of people in the fire. There was a sign on the furnace which read: "Delinquent Subscribers."

"You go on," said the editor, "I am not coming. This is heaven enough for me."

If there be any truth in anything, make it your own.—Rev. Dr. Milburn to his congregation.

In a thunderstorm an owl which nested in the eaves of the New York Stock Exchange was dashed to the sidewalk and killed. A Stock Exchange owl was killed the day before Jay Gould died, and now the superstitious brokers wonder what will happen.

A morality which does not imply character is no morality, or a morality of the scourge and the hangman; but a morality which does imply character is a morality which can not appeal to the motives common to men and pigs. The essentially bad man is safe from argument. The attempt to escape from this dilemma is, I hold, the source of most of the sophistry about ethical problems.—Leslie Stephen.

There are now 2,555 prisoners in the Ohio penitentiary, and the number is constantly increasing.

At the Thursday afternoon session of the International Congress of Spiritualists just held in London Professor Alfred Russell Wallace was in the chair. Dr. Wallace is the greatest living naturalist. He was the co-laborer of Darwin in the discovery of evolution.

Herman Handrich of Brooklyn writes that in addition to the last reported tests he has received others in psychic photography through F. N. Foster. After purchasing the plates and marking them with his signature scratched across the face, he placed them flat on the table; they were only touched by the finger tips of the medium and himself. Similar pictures to those previously obtained were impressed on the plate as shown by the development.

Man stands as in the center of Nature; his fraction of Time encircled by Eternity, his hand-breadths of Space encircled by Infinitude.—Carlyle.

MAPLE DELL CAMPMETING AT MANTUA, OHIO.

The National Spiritual and Religious Camp association will open its meetings for the season on Sunday, continuing daily for six weeks. Great improvements have been made since last year. The hotel has been greatly enlarged and put in first-class shape for the comfort of guests. Several new cottages have been erected, and the grounds much beautified. The auditorium, capable of comfortably seating two thousand persons, is unsurpassed by any other similar resort. The management, after much effort, has succeeded in getting the Erie Railroad company to give a low rate on Sunday excursions from Cleveland during the entire season. In conformity with which a special train will leave the Erie depot every Sunday at 8:30 a. m. Round trip tickets, 50 cents. Three-day tickets, from Saturday to Monday, can be had for \$1.

Speakers selected for the opening day are Rev. A. J. Weaver and Mrs. Marion Carpenter, the phenomenal medium of Detroit, Mich. Mrs. Carpenter's Spiritualistic gifts are versatile, being an inspirational speaker, musical improvisatrice and platform test medium.

In honor of the occasion the Children's Progressive Lyceum of Cleveland, and in all probability the West Side Lyceum, will attend.

Parties wishing further information in regard to this beautiful summer resort, in reference to hotel rates, rent of cottages and tents, etc., will please address corresponding secretary, Box 45, Mantua Station, Ohio, or Thomas Lees, excursion agent, 1021 First ave. Cleveland, Ohio.

THOMAS LEES.

A LARGE STEP—IF TRUE.

In the war of the rebellion one of the most notable adjuncts of the army was the sutler. One who did not come home from the war with money enough to support him in idleness for the rest of his life must have failed to take fair advantage of his opportunities. He had a practical monopoly of the business of supplying the boy with paper, envelopes, pins, jack knives, combs, tobacco, matches, etc. and the prices charged for articles of necessity and luxury were little short of robbery. But it is stated that in this war the government had decided to dispense with the sutler, and furnish such articles at cost.

What does this mean? Have we not been told a thousand times that the government can not enter upon the mercantile business to advantage? Are we to take still another step toward a paternal system of government? How is this thing to end? The soldier finds that he can buy steeps and writing paper of the United States government more cheaply than he can of the capitalist dealers, and that the whole social system does not go to everlasting smash as the result may it not enter his head that would not be a bad thing for the government to sell him axes and lawnmowers and unabridged dictionaries "at cost?" We fear the government is unwittingly taking a long step toward Socialism.—The Coming Nation.

There is no reason for you to be wrong because others do. Their ungratefulness should not make you feel like giving up to evil. Continue your course and let the others lag if they choose. Forgiveness is one of the greatest soul elevators a man can generate.

WE BELIEVE.



AUDITORIUM—LAKE BRADY.

LAKE BRADY CAMP.

The seventh season of this camp opens Sunday, July 10th, and closes Sunday, Sept. 4th.

These beautiful grounds, located as they are in the Western Reserve, the garden spot of the state of Ohio, will open for the season of '98 on Sunday, July 10th, and will close on Sunday, Sept. 4th.

Lake Brady is a lovely and healthy resort, and is annually visited by thousands of pleasure seekers. It is located 3½ miles west of Ravenna and about the same distance east of Kent, being 34 miles from Cleveland, at the junction of the Cleveland and Pittsburg and Erie railroads. Is within a short distance of the Akron, Canton, Warren, Alliance, Salem Wooster and the innumerable small towns of northern Ohio, with direct railroad facilities from Youngstown, Pittsburg and other large cities, which makes Lake Brady one of the most favorably located of all Ohio summer resorts.

Its speakers and mediums for July are Mrs. Carrie E. S. Twing, Anna E. Thomas, F. D. Dunakin, D. A. Herrick, Willard J. Hull and Mrs. C. F. Weatherford.

For August: Mrs. L. R. Miller, Mrs. Anna L. Robinson, Fred Manchester, Mr. and Mrs. Sprague, Theo. F. Price, Mrs. Clara Watson and D. A. Herrick the latter also presiding during the session.

Among the other mediums engaged and who will be on the grounds during the session are: Dr. C. H. Figuers, Mrs. Cooper, Chas. Barnes, Mrs. M. A. Murray, Mrs. F. Ruddick, Mr. and Mrs. Kinkead, Mrs. M. Kemp, W. E. Cole, Mrs. H. C. Ebertshauser, E. S. Meagher and Mary E. McDonald. Mrs. M. M. McCaslin has charge of the news depot.

Conferences every morning at the auditorium.

Once or twice a week during the entire season evening dramatic recitals, musicales and public seances will be given, together with semi-weekly dances in the pavilion.

Mr. Fred Manchester, talented son of Mrs. Annie L. Robinson of Port Huron, Mich., will assist in entertainments. Is a vocalist, humorist and comic plays, mandolin, guitar and piano. Must be seen to be appreciated. As a summer resort we do not hesitate to say that no place offers more faithful attractions, in the way of dancing, musical and social entertainments, boating, fishing and numerous other innocent amusements. A first-class hotel will be found, here the popular prices of \$1 per day, or 20 meal tickets, \$5. Single meals, 35c. Special rates for children. Warren Lane, proprietor.

We adhere strictly to the principles of temperance and allow no intoxicating drinks to be sold on the premises. Any information regarding the renting of rooms, tents, cottages, etc.,

may be had by addressing Lafayette Smith, Ravenna, O.

Special Sunday excursions will leave Cleveland, from Union depot, every Sunday morning, stopping at Euclid Ave., Woodland Ave., Newburgh, Bedford and Hudson. Round trip, 50 cents.

Also Sunday excursion from Alliance. Special rates on the C. C. & S. railroad to Kent, where hack will meet all trains.

THE Y. P. S. U.

The committee on local arrangements for the first annual convention of the Young People's Spiritual Union, organized at the Rochester jubilee, are actively at work.

The convention will be held at Lilly Dale, N. Y., on the Cassadaga camp grounds, August 9, 10, 11.

In connection with the regular business sessions there will be a young people's meeting, a public reception to all visiting delegates, an entertainment and one or two pleasure trips to points of interest near the camp.

Sub-committees are being appointed, young people in various parts of the United States and Canada are being communicated with regarding the program and the printed programs will be ready for distribution by July 4.

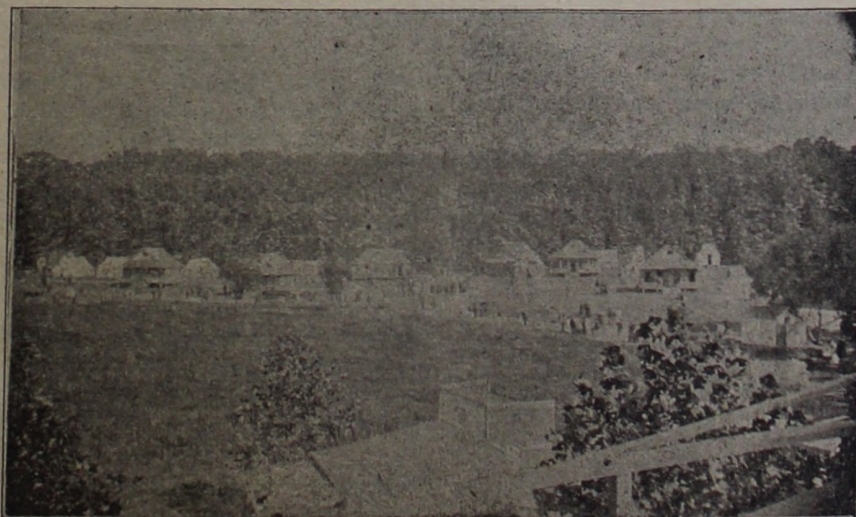
Miss Etta Prettyman, Lilly Dale, N. Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp.

Information concerning the business of the convention can be had by addressing the national secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.

Programs may be had on application. EVIE P. BACH,

Chairman of Committee on Local Arrangements.

Prayer becomes effective as it is earnest and carried out consistently and without doubt—unceasingly and in faith.



VIEW OF LAKE BRADY CAMP.

Editor Light of Truth: Please to allow us some space in your valuable journal for a few comments on the long advocated and finally put forth Declaration of Principles, as drafted by a committee at the late jubilee.

The words "we acknowledge" do not sound well. We as a body of Spiritualists, are only a part of the human family, but we advocate the Fatherhood of God, the Motherhood of Nature and Brotherhood of Man, and as stated in the fourth paragraph, "that spiritual phenomena have demonstrated throughout all ages that man is a spirit," and as our teachings are teeming with the declaration, "God is the all-pervading spirit of the universe and all are a part of him," therefore, governed as well as supported and enlightened by Him, then why not call things by their proper names and say:

1. We believe in God the Supreme Spirit of the Universe, of whom the spirit within us is a part and of whom we are all glad to be privileged to call Father.

2. We believe in Jesus the Christ as one of the great actors on the mortal stage, for humanity's uplifting and especial blessing; that the work he began is now to be carried to its supremely purposed consummation by the joint effort of mortals and angels.

3. We recognize the different planes of intelligent expression which are dominated by the worldly spirit, which counsels us to acquaint ourselves with the law or correspondence in all the mental, moral and spiritual degrees and attainments, so that while allowing freedom to all in expressing themselves, we yet hold those expressions in the order of their degrees, as in the divine economy, the part assigned to worldly spirits is to work for a better state of things for man on earth, that may permit a union of effort by God's spirit for a greater fitness to receive spiritual truth and attain to greater spirituality than is now gained by mankind.

Now do not say, friends, that a part of this smacks of orthodoxy. It may seem so, but truth is truth, and is what we want, even though it must be shared with the rest of mankind, as it really ought to be, or else our talk is vain.

Likewise, all our efforts are in vain, unless put forth along the lines of truth, as issued from the supreme center and demonstrated by nature in all her expressions.

Apart from what we referred to, the principles are good if put into practice.

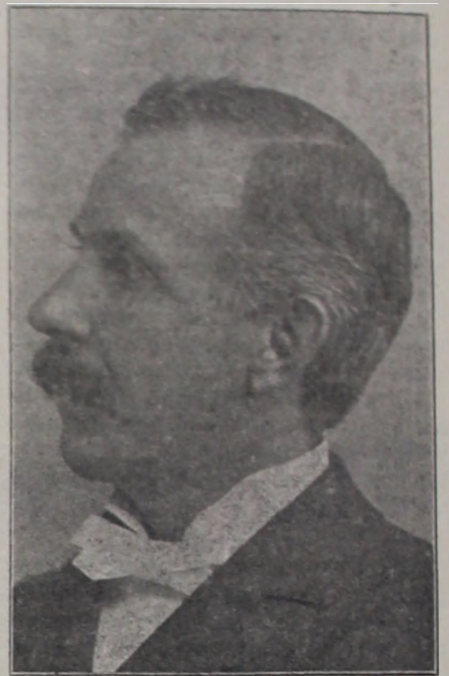
Let us place ourselves before the world as being broad-minded enough to include all that is known on principles of religious and reformatory lines, and make ample provision for all that shall be discovered by ourselves and others of the human family active on other lines of thought, for

"We are all but parts of one stupendous whole, Whose body nature is, but God the soul."

God is not partial to us, because we are Spiritualists and are being continuously blest by conscious intercourse with the spirits, who are His ministers to us, as is said: "Are they not all ministering spirits?" If we can be so narrow as not to freely and proudly own the source, whence flows our knowledge, and seek to exalt ourselves, because we are so blest, we certainly can not hope to accomplish on earth the behests of high heaven.

MRS. M. KLEIN.

Van Wert, O.



D. A. HERRICK, CHAIRMAN.

THE LIGHT OF TRUTH.

Gently o'er our senses stealing, as we drift towards that shore
Breaks the light through clouds of darkness, light that shines for evermore.
'Tis the truth of God's revealing, springing up within the mind,
'Tis the goodness of his bounty, offered unto all mankind.

Softly, softly flee the shadows, as we stand with yearning soul
Looking out beyond the river, where in mellow light unfold
Brightest forms of kindly spirits, beckoning, calling unto all,
Ever ready to assist us and to lift us should we fall.

Well we know that they are living, that they've only gone beyond,
For in subtle thought and feeling we can grasp their quick respond;
Stretching out a hand to help us as we journey on through life,
Whisper they this message to us, "Child of earth cease thou from strife."

Open thou thy mind to nature, let her laws thy being guide,
Seek to gather strength and knowledge from this Mother at thy side.
In the vastness of creation God in infinite spirit moves,
And through Love and Truth and Justice seeks thy troubled heart to soothe.

Let not formulated doctrines make of thee a servile fraud,
Stand upon the base of manhood; look within thyself for God.
God is Love and Light eternal; fighting back the darkness here,
And his legions are those spirits grasping right and spurning fear.

Death there is none, mortal creature, thinkest thou that God should die
Thy soul is wrapped within his mantle: He will ever heed its cry.
Turn thou then in joy and gladness to the greatness of this love,
Reaching out for Truth and Wisdom, these are treasures from above.

Then thy soul in light and beauty, when the call shall come to thee,
Shall be lifted up and onward, far across the mystic sea
To that sphere where dwell thy loved ones, and their forms thou shalt behold,
There where hearts shall meet together, in joy and gladness yet untold.
Toronto, June 4, 1898. VEDA.



MRS. CARRIE TWING—OPENING SPEAKER AT LAKE BRADY.

ESOTERIC AND EXOTERIC.

"Esoteric" is as improperly used by many as "spirit-materialization" because their vanity outweighs their knowledge and they are ambitious to appear learned. The word is thus defined by Webster: "Designed for, and understood by, the specially initiated alone." The "work" in a Masonic lodge is "esoteric," while the Masonic Monitor is exoteric. Aristotle taught his disciples in plain language, but for the exoteric he employed metaphor, metonymy, etc., which his disciples understood in its esoteric sense, but which the non-initiated understood literally. All ancient writings sacred, as well as profane, were of this kind. Christ taught only in parables, not understood by the Jews. The teachings of Socrates, like those of Christ, were esoteric, and in both cases the exoteric put them to death. The first Masonic lodges were merely schools of instruction, in which were taught the seven principal branches of learning, chief among which was astrology. Visit the modern lodge room and see the emblems of astronomy and mathematics which have been preserved for thousands of years. The initiated will point out the symbol for the sun and tell you its exoteric meaning, calling it "a point within a circle," but say nothing about its original meaning. Indeed, much of the esoteric meanings were lost during their persecutions by the exoteric. Formerly "Jacob's Ladder" was explained in the lodge as purely astronomical, but now only its exoteric, or literal meaning, is given to the initiate; and so of many other symbols.

Formerly the astral sciences were taught only in secret, when none but the worthy and competent could gain admission to the sanctum sanctorum of science. Genuine astrology was then esoteric, while the explanation, always in fables, parables and allegories, which are now called "Heathen Mythology," or the "Holy Bible," were understood by the initiated, but interpreted in a literal sense by the exoteric. For instance: The story of "Hercules and his twelve labors" was known to the esoteric to mean the

transit of the sun through the twelve signs of the zodiac, but the exoteric supposed that Hercules was a real character, as little children suppose there is a real Santa Claus. The esoteric knew that Lot, in the Hebrew, meant "hidden," and typified cold, or winter, like Jack Frost; that Iscah, his wife, meant "to look back," typifying the constellation Virgo, which sets head first and looks back to the east as she disappears in a western sea and is metaphorically turned into a pillar of salt; but the exoteric supposed the allegory to be literal history, which stupid interpretation has made hundreds disbelieve the Bible.

Dudes in science and literature, having heard the word "esoteric," ignorant of its true meaning, have written and lectured upon it, causing their more ignorant dupes to look upon them as very learned. We have heard of some who have only a very superficial knowledge of astrology who lecture on "Esoteric Astrology," when there is no such thing any more than an esoteric multiplication table, except the ancient mythologies, of which the dudes are most profoundly ignorant. They substitute imagined facts for the true meaning of the ancient writers. Lot is a synonym for "occult," as both words mean hidden. The phenomenon of winter, evolving into spring, when the sun's beams, like fire and brimstone (See Isa. xxx, 33), begin to warm the earth and destroy winter, is a beautiful allegory; but to suppose a woman to have been turned into a pillar of salt, and that a "just man" was the father of his own grandchildren, is an insult to intelligence, not to say rank blasphemy. —Daisy Fraser Chaney.

UPWARD STEPS OF SEVENTY YEARS.

He imparts to its pages the charm of his own personality. A varied and instructive history and biography.—Rev. J. H. Crocker in Madison (Wis.) Democrat.

A western farmer, a Spiritualist, says: I wish I had words to express the pleasure this book has given me. Its chapters, historic, autographic and biographic are excellent.

Price \$1, postpaid.

For sale by

G. B. STEBBINS,
143 Pitcher St., Detroit, Mich.

SUGGESTION.

The definition of the word suggestion may be found in another part of this number, but the definition of suggestive therapeutics is not easily condensed into a few words. It means more than the introduction of an idea into the mind of another. It defines the nature of the idea, and determines that the idea must be, and is, strengthening, helpful and curative. Moreover, there are certain fixed principles in suggestive therapeutics which must be ever present in the operator's mind, and which should be closely held by every person, whether parent, physician or friend, who holds intercourse with the young or with the sick.

The first of these principles is the grand basis of man's divinity—that evil is acquired in the absence of good; that evil is not hereditary, but is suggested and developed by suggestion. Therefore that evil habit or evil thought is the result of defective education in good, and that the quickest way to remove the evil is to suggest, and so instill, the good.

Just as we may make a man sick by officiously suggesting sickness to him, so we may make a child bad by suggesting badness. But we accomplish a result in both cases which we are far from intending to accomplish. In the first case our misdirected sympathy produces or confirms the sickness. In the latter our earnest desire to turn the child from evil leads us to impress upon his mind the fact that he is evil, and that we are very sorry on that account.

We cure our patients of nervousness by impressing upon their minds the fact that nervousness is not a necessary part of their character; that they can, and will, do without it. That it is an artificial condition, and is now done away with—put away—cast off like a garment. It takes time to drive that impression into the mind, but I have seen its effect in one treatment. The fact remains that the cure is accomplished by making the patient understand that he or she is not nervous.

So with respect to the child. Instead of deploring his evil temper, envy, hatred, malice, destructiveness, and

what not, it is our business to drive into the child's mind the fact that these things are expressions in him of bad suggestions, but that he is by nature good. Not bad, but good. Perhaps this also takes time, but the result will be more speedy than in the case of the adult, simply because it is the child's nature to accept suggestions readily. He is bad because he accepted suggestions. He will be good because the right suggestions are made to him. Differences in temperament in children will be a factor in determining how soon the right suggestions will have weight, but there comes in the value of induced sleep to strengthen the effect. Bear in mind that, as I wrote some months ago, to tell a boy he is bad is to make him bad. To tell him he is idle is to make him idle. To tell him he is a dunce, clumsy, destructive, a liar, is to make him each of these things. To tell him he is a coward is to exaggerate the condition of fear in him. But to impress upon his mind by positive suggestion, during induced sleep, that he is good, diligent, bright, obedient and brave, is to make him so. The law of suggestion is absolute. —Suggestive Therapeutics.

MELANCHOLY.

It is only selfish people who contrive to be always happy and placid whatever happens. They are so thoroughly unsympathetic, so unmoved by the joys and sorrows of others, that so long as they live in comfort they are perfectly content. But a great many well-meaning people contrive to be unhappy when they might well be the reverse. They have made up their minds that this world is a sad and weary one, and they will not grasp and benefit by the few joys that come in their way. They may fully understand the divine dictum, "weep with them that weep," but they fail to realize the equally binding obligation to "rejoice with them that do rejoice."

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Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ill.

CHARACTER BUILDING.

Education is closely allied to character, but this does not define education. Does education educate? This question, too, depends for answer upon what is meant by education. Goethe's rules for character building may be set down as perhaps the best answer ever made to the question, "What is Education?" Carlyle, himself one of the literary stars of this age, estimated Goethe's labor at the very highest value, and upon the rules above mentioned he spoke in these words: "They have dwelt in my mind as perhaps the most remarkable bit of writing executed in these late centuries, which I would rather have written than have written all the books that have appeared since he came into the world."

Reverence for that which is above us, reverence for that which is below us, and reverence for that which is about us, are the rules whereupon the great German poet-philosopher sought to lead the youthful mind. Upon this system there is no opportunity for a good plasterer to become a poor preacher, nor any reason why a good preacher should be carrying a hod; the opportunity, of course, in either case being determined upon the means employed to secure an education. For, if labor is always to be paid with a pittance which merely allows the laborer to exist, or if other defects due indirectly to poverty and ignorance exist, then education is a farce. There must be a diversity of objects and pursuits, else there is no progress and no stability. The man who thinks of nothing save the uncertainties of his industrial position can have no clear idea of his rights as a citizen nor of the duties he owes to his children. Therefore above all things we need the education which removes the hyena in human nature and implants the co-operative principle, whose chief axiom shall be each for all and all for each.

The truest reverence implies the truest liberty. To revere that which is above us is to pay the homage of gratitude, not only to the objects of reverence, but also to the possibilities of our own nature. It is to this simplicity of reverence, the freedom from simulation, that unctious instinct, which lives only as it is fawned upon, that we point as the star from which radiates the truthful light and the benison of wisdom. In this reverence we need that recognition of the Almighty Architect which, as Webster so eloquently said, engraves on the tablets of the mind something which will brighten throughout all eternity. The natural promptings of the spirit will always respond to the divine harmony of the universe when removed from those perversions which false education and a long line of habit and custom have brought upon it. The

great need in this respect is to unlearn rather than remain the intellectual, moral and spiritual sausages that we are. We need the natural promptings of genius instead of the arts forged in the name of genius. And these forged arts comprise the whole swarm of fables from the dawn of history to the present day.

Reverence for that which is below us. The child is to be taught the mute gestures of awe, then folding the hands over the back, and, as it were, tied together, with down-turned smiling face, announce that he is to "regard the earth with attention and cheerfulness, that from the bounty of the earth he is nourished, that the earth affords unutterable joys, but disproportionate sorrows she also brings to him." He is to be taught that the human spirit which wills, governs and controls, is at the apex of nature's development, that it is indeed lord of all it surveys neath the dome of its own intellect.

Thus we have the basis for character building. When will the educators quit machine stuffing and teach children and youth the essentials of education?

ABOLISH THE ITINERARY.

The First Spiritual Church of Columbus is the latest among the leading societies to abolish the purposeless, wasteful itinerary and install a settled speaker for the whole lecture season. This will be in vogue next fall. A dearly purchased experience is gradually teaching our working societies the futility of constant change in their speakers. Nothing worthy is to be gained by it. There is no virtue or growth in an appetite which demands a ginger bread and wonder diet such as the itinerary has been trying for fifty years to gorge and fill. It has got to go. The rostrum is the teacher's place. It has been made a spectacular performance long enough. Hundreds of people who attended the various "entertainments" here last winter went there as they would go to a show. And so it is wherever the "one month," "two month" or "three month" stand is in vogue. That which one speaker makes another destroys, and vice versa, the consequence being that at the end of the season nobody really knows what they have had except that their curiosity has been gratified much as it would be had they attended some vaudeville theatre all winter.

It is to this stage that our Spiritual rostrum has been brought by the pandering to a morbid public clamor for sensation and variety. Worse than this, the speaker or medium is relied upon by the managers to pay the running expenses and earn enough besides to keep soul and body together. A speaker who can't "draw" is shut out, no matter what his or her capabilities are. If they can not make the dimes rattle at the door their services are not required. Thus have many of the best speakers been driven off the rostrum. The fact is that Spiritualism would be immeasurably advanced if four-fifths of these so-called societies would go out of the business. They are a part of the barnacle tribe which has become fastened to the ship. The better sense of the Spiritual community of every city is shocked by these farces and the means employed to keep them up. The Light of Truth congratulates the First Spiritualist church and hopes that others will follow, thus creating a tone and interest in platform work now so sadly lacking and urgently needed.

Christian Science has fallen in that department of psychism which might be called Easy street, to judge by the way the rich flock to it.

A GREAT STUDENT ON A GREAT SUBJECT.

Dr. R. Osgood Mason, the famous neurologist and psychologist, contributes a paper to the New York Times on "Some Facts Concerning Hypnotism," the opening paragraphs of which are of great importance as showing the attitude generally being taken by the medical profession with respect to the deep and far-reaching claims of Spiritualism. Where allusion to psychic phenomena is made of course Spiritualists will understand what is meant. No doubt Dr. Mason will ere long clasp hands with Dr. Hodgson and openly avow his conviction of the persistence and activity of the human spirit after death. He says:

"The influence of the mind over the conditions of the body is a subject which at present is attracting widespread attention. Among thinking people, and especially psychologists, this interest is taking the form of closer observation of psychic phenomena and of experiment where experiment is possible, and on the part of the public generally, learned and unlearned, refined and vulgar, it shows itself in widespread curiosity regarding occult influences and a disposition to make trial of different forms of faith cures, mind cures, Christian Science, and mental healing.

"Whether this ferment in the public mind is healthful or harmful—a toxin or an anti-toxin—is a question concerning which there is a great diversity of opinion, but the fact itself is conspicuous. However fanciful may be the forms which this special interest in psychic phenomena and psychic power may take, it is still a form of mental, or, rather, psychic development; it is better to think concerning matters appertaining to the mind and its powers, even though loosely, fancifully, than not to think of them at all, for the contemplation of psychic subjects is in itself elevating and healthful; it only needs intelligent direction; while not to think of them at all is simply brutish.

"It has been objected to this interest that it points backward toward supernaturalism, superstition, and diabolism, but surely this is wide of the truth, since the most intelligent modern thought upon the subject considers it merely the recognition of a fact, a power in nature which was formerly unrecognized or else was reckoned as above and beyond nature. It is the finding of powers and faculties in man himself which were formerly supposed to belong to gods alone. The influence of these studies, therefore, is not degrading, but elevating; it is putting man in touch and harmony with the divine 'eternal energy' which is in nature."

It is blows like this that are breaking up the dogmatic materialism of our time. Dr. Mason and his colleagues can afford to employ their energies in this pursuit.

AT THEIR FRONT DOOR.

At this writing the word has gone forth from Washington which moves Commodore Watson with a fleet of warships forthwith to the coast of Spain. As an incident of war this is commendable, for in no other manner will the hordes of ignorant Spanish ever be made to realize their situation with respect to our strength and resources. Their officials lie so to them in their reports of the conduct of the war that it has become impossible to impress the country in any other way.

Of course this move does not contemplate the conquest of Spain. It is a demonstration, and by the time Commodore Watson carries out his instructions the "haughty dons" will probably revise their opinions, sue for peace, and betake their hated regime from the Indies, East and West.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

A NEW BUST OF PAINE.

As the memory of the author hero of the Revolution rises from the sinks of calumny and dishonor into which it was plunged by rabid ecclesiasticism, tribute upon tribute to his grand character helps in the rescue and the resurrection of his noble life. Among the very latest, and perhaps the most graceful of all, is a bust of the patriot in bronze which is to adorn the monument at New Rochelle.

This beautiful work is from the chisel of one of America's best and oldest sculptors, Wilson MacDonald, whose genius is to be seen in many of the fine statues of our country. In a private letter to the editor the sculptor tells the story of his work and from which we take the liberty of quoting as follows:

"American Sculpture Society,
"No. 51 West 10th St.
"New York, June 25, '98.

"My Dear Hull: After a weary year of sickness, I began the colossal bust of the great patriot and author hero of the American Revolution. It is now in bronze and will soon be placed on the monument at New Rochelle, which you saw three years ago. I, therefore, am the first who has put up an image of the man of whom Washington said that he accomplished more for our independence than any other man. For fifty years I have celebrated Paine's birthday, Jan. 29, and I have made this present bust because I wanted to pay a tribute to the grandest patriot in the world."

The thousands of grateful admirers of Paine who have journeyed from time to time to his old farm home and monument will be glad to see this great work in its place upon the noble old shaft. They will also pay tribute to the unselfish devotion of Paine's friend, and the friend of all who can appreciate Paine, Wilson MacDonald, now aged and worn but grand in his immortal manhood. Here, too, will occur to those who view the work the sacrifice in time and money, and no lover of Paine can view it all without a feeling that his interest in it ought to be made manifest by reimbursing in part, in some manner, these outlays. Thus will all who revere Thomas Paine be made to feel that they have contributed to perpetuate his memory and deeds. Mr. MacDonald's work is a free-will offering springing from a heart loyal and a genius untiring, but free thinkers everywhere ought to be envious of him to the extent of knowing that they, one and all, have helped in the placing of this last and best memorial.

THE REDUCTION OF AN ABSURDITY.

The purpose of nature in all constructive processes is completeness. Nature provides for its own and fulfills every promise. But, perchance in the very dawn of unfoldment of interest, purpose, aspiration, ambition, man is cut off. If the theological concept be true every object in life is set aside by death and the sum of nature's processes, the apex of all life, a failure, and the only failure. In this conclusion no distinction is made between theology and materialism. Both lead to the same end if consistently carried forward to their ultimates. Here is the enigma which has given rise to so many speculations, schisms, isms, dogmas and theories. It was this awful menace of death that suggested in man's crude mind the practice of atoning by sacrifice. He wished to mollify a power of which he was in constant dread. He wished to propitiate and make agreeable the being his imagination clothed in terror. To his feeble grasp of love it was indeed a "fearful thing to fall into the hands of a living God." This idea of propitiation has been nurtured in the heart of man for ages. In his extreme selfishness and ignorance he has ever deemed worthy the smiles and patronage of his gods the most abhorrent excesses. Men have always reared gods for the purpose of having a heaven before which they might perform the most grotesque horrors. This is the legitimate end of the monstrous absurdity that death is the cell from which bliss or despair is dependent upon the merits of an atoning sacrifice. The purest saviors have been the most cruelly scourged and ignominiously killed. The imagination can picture nothing so horribly grotesque as Calvary as it is interpreted in its exoteric sense.

WHY WAR?

It is very wearisome to read so much about the "uselessness" and "ill-advisedness" of this war; especially in reform papers. It would seem that reformers of all others could see that war under the existing conditions of society is as necessary as a carbuncle on the back of a man's neck. Why does a man have a carbuncle, or a cancer or gangrene? Simply because his system is out of order. It does not carry off the poisons as it ought to and they burst out in these various forms of excretion. War is a socio-political excretion. It is to be deplored to be sure, and avoided if possible, but until the social system concrete and abstract is cleaned out and purified by the processes of evolution, war will come as one of the recurring periodicities of social motion. It is inevitable. It does good in the sense that a volcano does good. If mankind knew enough to keep away from the volcano no harm would be done. But mankind do not profit by experience, hence the next eruption destroys them over again. So war belches forth and destroys the fools who engage in it. The plethora of property, and incidentally humanity, having been thus checked, the disease settles down and we have what we call prosperous peace, which is war under another name. The horrors of peace are oftentimes worse than the wars waged to achieve it.

It is war anyway and war continually. The volcano slumbers only in the sense that we do not hear and see the eruptive processes going on. A cancer often performs its death work before a man knows he has one. The fact is the seeds of war, like those of any other disease, are sown in the body politic, and they will work out their mission. In this manner God speaks the way of progress.

JUDGE AND COMRADE.

Young man, there is a fellow living with you whose good opinion you can not afford to trifle with. This fellow rises, walks, sits, eats, drinks and sleeps with you. He observes every minutia of your life, and when you think you are alone you are never less alone. If you are acquainted with this fellow and realize what his relation really is to you, you will be quite ready to admit that his smile rather than his frown is to be coveted. When he points the finger of scorn at you it will burn deeper than the reproach of any body else, and if he pats you on the shoulder in a commendable fashion, though all the world turn from you, you can remain calm and serene. You will feel as the great Emerson felt when a man approached him with the information that the world would end on a certain day. Emerson calmly answered that he could get along quite well without it. You see, young man, Emerson was intimately acquainted with the man who really knew him. You can be thus greatly honored or dishonored if you choose. You can wear a mask through which none save one may penetrate and know you. But you can not escape the One. You may ingratiate yourself into the confidence of others and abuse that confidence; you may even become a professional football player or a congressman, but this fellow who lives with you will find you out and you will have to reckon with him some time. Do you recognize him? No. Well, here is the way President Garfield once alluded to him. He was addressing some youth and he told them of the fellow you have just been reading about, what an impression he had of him, how careful he was of keeping on the right side of him, and finally said that his name was James A. Garfield.

NOT ALL AT THE BANQUET.

The annual hegira to the camps is about to begin and nature will once more, let us hope, come closely into the lives of some of our artificially trained people. Thus a sort of equilibrium is maintained, although the cost is onerous to many; in fact, thousands of Spiritualists longing for the fresh air and balmy winds of nature's temple will be deprived of it all by force of hardships, and their summer "outing" will be as it always has been, a swelter in the shops, streets and tenements of the cities where they are cooped up. It is with Spiritualists as it is with other people. The few bask in the sunlight, the many contribute in one way or another to their ease, themselves rotting in penury.

All this is the result of the disorganized purposeless chaos into which Spiritualists have grown. The "take care of number one" morals and the apathy and oftentimes hostility manifested toward every feature that does not conduce to a personal selfish craving, are widening from year to year the breach engendered by them. This culpability is not special, it is general. Happily there is always the saving grace. There are a few Samaritans. We speak of the general trend. It is part of the gospel of competitiveness—if the word may be used—and Spiritualists for the most part are swamped by it. They do not perceive the larger good. They do not coalesce and conjoin. They can not answer affirmatively: "Am I my brother's keeper?" Hence, these great summer resorts of ours will not bless the wayfarers, the toilers, the weaklings, the misfits of the social grind.

Do you believe in Spiritualism? Yes. Ever read the Light of Truth? No. Ever hear of it? No. You are a Spiritualist, then? Yes. All right.

F. N. FOSTER.

One of the most generally known men among the phenomenal investigators in our ranks, probably, is Mr. F. N. Foster, the spirit photographer. Of course, like all others of his kind, he has stood the brunt of opposition and suspicion. But, like all who know they are right, he has braved the unwelcome influences that naturally would affect a sensitive like himself, and continued in the even tenor of his way, doing his best to convince the skeptic of his claims. Failures, of course, were his, but that was not his fault. Good conditions do not follow all who enter the seance, and spirit photographing requires the same degree of faith for good results as does the materializing or slate-writing seance. But failures do not disprove the claim. They rather prove it; for the deceiver can produce results without faith or conditions. He is prepared for it. The honest medium is not, and Frank Foster is not down as a suspect. If he were, he would have been out of the business long ago. His persistency must be backed up by a clear conscience; and evidence is not wanting of his mediumship. The photographing of the psychic arrow, referred to in a recent issue in connection with Commandant Tegrat's article, was obtained by Mr. Foster; and undoubtedly hundreds could give similar evidences of tests received through this medium and his camera. Psychic photography is a scientific fact, as evidenced by a number of French scientists in past years, and Mr. Foster is the most noted psychic photographer in this country today.

MORE TORRYISM.

The University of Chicago, unless it desires to have the opinion now sustained toward it by the democratic people of the country rubbed in, will put a quietus on one Von Holst, a professor of that institution, who has been talking after the manner of Norton, Godkin, et al., on the present war. In a recent lecture to the students of the university Professor Von Holst said in substance that the interference of the United States in Cuban affairs was an impertinence, that the blowing up of the Maine was not a cause for war, and that the whole campaign thus far, Manila included, is a debauchment of patriotism and liberty, and will lead to the deterioration of the nation.

There is no account of the manner in which these sentiments were received by the students, but there are accounts of cases where less than this have given men of the Von Holst stripe rail-rides and other attentions. It is to the credit of the country, however, that the vaporings of professors are merely alluded to and the talkers forgotten.

Queer, though, that so much torryism exists in the leading universities.

OF THESE THREE.

There are three lessons I would write,
Three words as with a golden pen
In tracings of eternal light
Upon the hearts of men.

Have hope! though clouds environ round
And gladness hides her face in scorn;
Put thou the shadow from thy brow—
No night but has its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul—
Hope, Faith and Love, and thou shalt find
Strength when life's surges maddest roll;
Light, when thou else wert blind.
—Schiller.

IN BRIEF.

There is no expiation by atoning sacrifice in the logic of pure reason.

Our contemporary, The Medium, has changed its address to 108 N. Spring St., Los Angeles, Cal.

New Joker.—No, you can't get into these columns with any Dewey jokes. We get our supply of jokes now from Spanish war reports.

The Lick telescope on Mt. Hamilton is preaching sermons that will live and bless mankind long after every theologian shall have gone into the maelstrom of oblivion.

And now goodbye Mr. Glassblower. A machine has been invented which will turn out tumblers, lamp chimneys, fruit jars, etc., as fast as liquid glass can be poured into it.

Does anybody know anything about anything or anybody? This question arises upon reading the reopened controversy in an exchange respecting the historical Jesus. We give it up.

The Spanish Camara obscura squadron at last accounts was nosing about Port Said, at the entrance to the Suez canal. If those fellows are not careful they will get out of sight of land one of these days and lose themselves.

The manner in which Christian Scientists are being lampooned by the various self-constituted "brethren in the Lord" recalls memories of a quarter of a century ago when Spiritualists got the same treatment. There is hope for Christian Science.

"My spirit," says the queen regent, "shall never be daunted so long as I can rely on the patriotism and courage of the Spaniards." That is what the late Mrs. Micawber used to say, and yet Mr. Micawber was a reed shaken by the wind.

The Editor's Boy.—Papa, what do you mean when you say a man has the rind of a rhinoceros? That remark, my son, refers to the man who regularly sends in a lot of stuff affecting his own interests, to be printed, when he never was and probably never will be a subscriber to the paper.

We have little for which to honor the past unless we probe lower down the faded years than the Christian era. Athens has never been duplicated. Thales and Pericles were co-ordinated in Socrates and Plato. Compare with them the early church fathers! The teachings of the Pagan masters of thought form the fadeless gems of human intellect.

The development of the conscience found its school in the utilitarianism of eighteenth century philosophy, but the wall of death was not shattered by it. The grave then, as now, was the empire of materialism. Hope then heard the rustle of angelic wings, but the eye of faith beheld a raven. In this antithesis philosophy even now takes comfort.

For eighteen centuries mankind have been preached into the other world, but not a sermon has ever been preached in behalf of souls entering upon the trials and struggles of this world. Not a word in defense of the defenseless, not a plea in behalf of intelligent gestation and maternity has ever been made. It is too soon to say that if a child is born right it will need no intervention of priest or layman in its transition to the higher life? If the child is father of the man there should be little surprise at the number of decayed families.

REPLY TO DR. SNYDER'S COMMENTS ON SPIRITUALISM—By Dr. Fred L. H. Willis. 15 cents.

PETALS FROM WHITE ROSE—By J. C. F. Grumbine. 25 cents.

my classes is only incidental. Some years ago I had an elective course in which hypnotism, clairvoyance, telepathy, etc., were considered in detail."

"The subject gets some attention at Chicago. A psychologist of one of our larger universities gives some criticism to psychical research, but does not wish his name mentioned in this connection."

"From Cornell an associate of the society reports that not only is there no psychical research work there, but that the psychologist will not even have the S. P. R. proceedings in the library lest they should influence the imaginations and corrupt the minds of the students. This policy recently led to the somewhat comical result that he had to borrow the books of me, when he needed them for polemical purposes." etc., etc., etc.

The above quotations will inform the reader as to the character of work now being done in our universities. And if he desires reliable information as to the work of the S. P. R. he will be entitled to all its publications of this year by becoming an associate, which he can do by sending his address and five dollars to the society branch, 5 Boylston Place, Boston, Mass.

GEO. H. JONES.

Tarrytown, N. Y.



MARY F. BRINGMAN.

Mrs. Bringman was born in Missouri in 1849, but came to Springfield, O., when 10 years old. She has been a medium since childhood, and is now a clairvoyant and trumpet medium. Her address is 87 W. Washington st., Springfield, O.

TO PREVENT LIVE BURIALS.

In a late Light of Truth it was discussed how to prevent the burial of live bodies, and how to awaken them. By observation I had some 60 years ago the plan is very simple.

My teacher's wife once upon a time fainted as she came into an illy ventilated room, falling prostrate to the floor. Her husband at once knelt down on her right side and with his left hand closed her nose; then blew a mouthful of air into her mouth, imitating respiration for her. She awoke and rose up. The same little trouble can be applied to all cases of swooning, drowning or suffocating. The lungs simply lack air, which is the steam force of the human life machinery; because without air the faint person is unable to breathe, though they can hear everything but can not move their eyes or lips. In contagious diseases a small pipe can be used to blow air into the mouth of the fainted person. Clean the pipe in boiling hot water before again using.

CARL E. KREISKE.

Slouchiness of habit betrays a like character.

MARRIAGE IN THE OTHER WORLD.

Other Ideas on This Worrisome Question.

The voice of clairaudience says to me in reply to my question of whose wife or husband will he or she be where there has been a plurality of marriages in earth life.

That marriage ceremony ends "when death do us part." As that is a part of the priest's words of ceremony, we are divorced when death separates us, unless we wish to continue by mutual agreement. And often they select a new mate entirely unknown to them before, and others continue as husband and wife that are happily mated here and desire it. But the marriage ceremony is really annulled "when death do us part," as that is a part of the ritual of earth marriages.

L. A. S. NOURSE.

MARRIAGE IN SPIRIT LIFE.

A Message Given Through E. H. Bigelow Twelve Years Ago.

This subject is one of great interest and I wonder that you have not asked me concerning it before. The very universality of the interest taken in this matter is proof positive of its existence. There are many shades of opinion upon this question in spirit life, as well as upon others, and a discussion of the right and wrong is as earnest and as vehement with us as with you. We were not all alike upon the earth. Why should it be expected that by that removal of an outer garment we should all at once assume the same likeness or attribute? We are governed by natural laws, and we live natural lives. No one can tell you just the stage of development it is necessary to reach before we attain the perfect bliss, but this one thing is sure, perfection can not be attained without the union of the two, the male and the female, the positive and the negative. This is an inexorable law of nature here and everywhere. That perfect bliss is attainable I do not doubt, but it is with us as with you, interrupted. You are always to remember that we are still members of the human family, only moved one step onward, and that we are subject to the same spiritual laws, and a true marriage is of the spirit. Earth relations can have no binding force upon you in spirit, no matter how much you may promise or how ardently you may think you desire the earth relation to continue, for it is governed by the simple law of attraction, until death do us part," or bind more closely together, should be added to the marriage license. Swedenborg's much quoted and longed for married state is possible, yes, more, it is probable. The union of truth and of good of which he speaks would only be a part. There must also be a union of pursuits, of tastes and sympathy in all things. This perfect union Swedenborg did not witness, but the union which he describes he doubtless did witness, and it was so beautiful he called it perfect. I thank the giver of all good gifts that we do not have to wait for entire perfection. Our loved ones are ours, perfect or imperfect. If their imperfection is apparent to us, there will be repulsion. Therefore marriage would be impossible for the time, and we must wait until the imperfection is overcome for the foundation was laid "in the beginning," and our journey through the earth life has either marred or enhanced the beauty of our spirit love or life, for love is life and all true life is love. There is no beautiful thing that enters into earth life that has not its

counterpart in spirit life, as I have often told you. If you are fitted for the married state that I have tried to make clear to you, you will have many loves, for a spirit must be poor indeed who can attract but one love, but to the "good and the true" that one love that is infinitely dearer than all the rest, and more beautiful; that responds to every thought, every desire, that gives the perfect bliss, is given.

J. D. M.

AT ANY RATE THE COW IS FED.

Here in the tenement lives a little baby with a face like a small, pale, weakened apple. Its only amusement is counting its ribs. That baby could be as fat as butter if it could get plenty of milk. It would be as fat as butter if its mother could get milk for the price paid to the farmer.

Here in the town lives the six-dollar-a-week typewriter girl, ditto the three-dollar-a-week shop girl, and dozens of other kinds of "how-little-they-can-live-on-and-not-starve" girls. The girl thinks about filling her stomach or partly filling it at noon. If she decides on milk and some pie abomination, the milk costs her five cents, and as the glass is small she pays at the rate of twenty-five cents a quart for milk that the farmer produces for a cent and a half.

We say that some scheme should be devised that would let the thin baby and the working girl get milk cheap.

The trust gentlemen will exclaim that the cost of ice, transportation, of delivery, etc., is the trouble, and that to propose cheapness is anarchy. We do not pretend to reply adequately to that. Our amiable Henry George friends will write by the dozen to explain that rent is at the bottom of it all.

The plain, every-day reformer of the universe will tell us that civilization is a fraud and a failure, that we ought to know it, and that it is civilization that keeps the baby thin and the farmer poor.

We know nothing about it. We have no theories and no plans. But we do know that if the farmer can get the cow to yield the milk for a cent and a half a quart, some American ought to have brains enough to get the milk to the babies and the hungry girls for two cents or two and a half cents a quart that each baby takes four gallons or more.

It might not pay. Quite true. Public libraries do not pay, yet they give the hungry brain books for less than they cost. There are more public libraries than jails in the country today.

We do not doubt that there are men who would be glad to do on a vast scale what Mr. Nathan Straus of this city did admirably in a smaller way. Why don't they do it, and why does not the city do it?

Of course, when anybody suggests that the city make itself useful in any other way than by locking up and feeding the drunken, every one cries out "paternalism!"

But the little baby with no rolls of fat on his legs and a serious graveyard expression, says:

"If you can spend city money to provide trotting horse speedways and Central park bridle paths, you ought to be able to fix me up with cheap milk."

We must say that we agree with the baby. Somebody ought to lessen the distance that separates him from the cow.—New York Journal.

TRACT NO. 1.

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CORRESPONDENCE

NEWS ITEMS.

Verona Park opened a new hotel recently.

The Freeville (N. Y.) camp opens July 30th.

Illustrated camp notices will appear as we find space for them.

The Pettibones are in Cleveland and they go to Lily Dale after the 15th.

Mrs. J. N. Willis speaks for the First society at Hanson, Mass., on the 17th inst.

Mrs. C. F. Weatherford may be addressed at Alaska, Kent Co., Mich., for the present.

Mrs. Nellie Brigham may be addressed at Elm Grove, Franklin Co., Mass., until 1st of September.

For program of the Niantic (Conn.) camp, address the secretary, Mary A. Hatch, South Windham, Mass.

For leaflet concerning the camp-meeting at Freeville, N. Y., address R. L. Robinson, McLean, N. Y.

Vermont had a three-days' state convention—a preliminary to the camp-meeting at Queen City Park.

Mrs. Mary C. Lyman is pastor of the Los Angeles (Cal.) Harmonial society. Her address there is 321½ S. Spring st.

Mrs. Tillie Reynolds has been on a visit to Peoria, Ill. While there she was invited to lecture, which she gracefully did.

Passed to spirit life at Deming, Mich., June 19, Mr. Peter Ellis, aged 78. An aged wife survives him. Services conducted by Anna L. Robinson.

The Freeville (N. Y.) camp has attained a big flow of water through artesian boring. With the other improvements success is assured this season.

An English paper recently stole a squib from this paper defining selfishness. We forgot to mention therein that such an act is also a part of selfishness.

The Vicksburg camp convenes from Aug. 5 to 28. Particulars later with illustrations. For circulars address the secretary, Jaenette Fraser, Vicksburg, Mich.

Mrs. C. Rowell of 414 E. 16th st., Oakland, Cal., is holding Thursday afternoon and Friday evening circles for the benefit of investigators and psychical students.

Dr. W. M. Forster, says the Philosophical Journal of San Francisco, has taken another college course and graduated with honors. It is a good thing for a D. M. to add a little M. D. to his gift. It protects both ways.

Married, June 14, at the residence of Mr. Fred Hughes, Wheatland, Mich., Mrs. Vine Belden of Allagan, and Mr. M. Comstock of Wheatland. Mrs. Anna L. Robinson performed the ceremony. The happy couple have the best wishes of their many friends.

Mrs. Mary F. Ayres writes: "The fifth annual convention of the Michigan State Spiritual association will be held in Lansing, Aug. 16, '98, at 10:30 a. m. A large attendance of delegates is desired from the various local societies. The meeting will be held at Spiritual Temple (old City hall), Michigan Ave. E. Committees will be in attendance to receive delegates at all trains, and entertainment."

Eben Cobb, a resident of Hyde Park, Mass., for the past 40 years, died recently at his home, 231 Fairmount ave. In his early days he was an ornamental furniture painter, but of late years

he had been a spiritual preacher. He was a brother of the late Sylvanus Cobb, Jr., the well known novelist; Cyrus, the sculptor; and Darius Cobb, the artist. His father was a noted Universalist clergyman. A wife and son survive him.

Dr. W. F. Ball has been appointed as corresponding secretary of the Maple Dell Camp association, and will answer questions concerning the forthcoming meeting. The camp opens July 17, when there will be an excursion from Cleveland, and for all Sundays to follow during July and August. All phases of mediumship recognized. Many improvements have been made—among them a large four-story hotel has been erected.

At the 16th annual meeting of the First Spiritual union of Norwich, Conn., the following officers and committees were elected: Secretary, J. Adelaide Chapman; treasurer, Guilford Parker; auditors, Stephen G. Tillinghast, John D. Crocker; speakers committee, Sanford A. Chapman, R. M. Hubbell, Miss M. Addie Hill, R. B. Parker, Mrs. R. A. Jennings; music committee, Mrs. L. L. Varney, Mrs. J. A. Chapman, Miss M. A. Hill.

H. J. Leonard writes: "Miss Bertha Gehring of Indianapolis, a young lady of only 17, delivered a most interesting lecture in Alexandria, Ind., to the largest audiences that ever assembled in this place to hear the beauties of Spiritualism expounded. After the lecture her mother, Mrs. Alice Gehring, gave some interesting tests, which were all acknowledged. We hope to have both with us again in the near future, as they are bright and intelligent and will do great good for the cause in this section."

The Advance Spiritual Conference of Brooklyn, N. Y., has been reorganized and on June 5th elected the following board of officers for 1898: Geo. A. Deleree, president; Jeffrey Simmons, vice president; Alice Ashley, secretary; Marie Robinson, treasurer; Mary Green and L. A. Omsted, advisory board. Meetings held every Saturday evening at Single Tax hall, 1101 Bedford, near Gates ave. Mediums and others visiting our city are invited to attend their meetings and make themselves known. They will receive a cordial welcome.

The camp-meeting dates are: Onset, Mass., from July 3 to Sept. 4; Lake Brady, O., July 10 to Sept. 4; Cassadaga, N. Y., July 15 to Aug. 28; Island Lake, Mich., July 1 to Aug. 31; Bankson Lake, Mich., July 23 to Aug. 14; Chesterfield, Ind., July 25 to Aug. 21; New Era, Ore., July 2 to 25; Mt. Pleasant, Clinton, Ia., July 31 to Aug. 28; Haslett Park, Mich., July 31 to Aug. 28; Ottawa, Kan., July 27 to Aug. 2; Grand Ledge, Mich., July 31 to Aug. 28; Freeville, N. Y., July 30 to Aug. 14; Mesick, Mich., July 31 to Aug. 14; Vicksburg, Mich., Aug 5 to 28; Marshalltown, Ia., Aug. 28 to Sept. 18; Topeka, Kan., Sept. 11 to 25; Lakeside, Mo., Sept. 10 to 26; Harmony Grove, Cal., Aug. 14 to 28.

C. K. Prettyman of Detroit writes: "You will enclosed please find the amount of my subscription for another year for your very valuable paper, and to express you my appreciation of the very interesting information contained in and the grand efforts of your paper towards the enlightenment and diffusion of the great cause of Spiritualism. Your subjects are all treated in a very able and graphic manner and I certainly endorse your opinion that the Light of Truth ought to be in the hands of every Spiritualist, if only for their own enlightenment and protection. For investigators after the truth, it is simply invaluable. My dear son, Asa Prettyman, died in this city at 8:45 p. m. on Friday, 17th inst. He

was both a Spiritualist and a medium, and lived and died a Spiritualist. I can carve for him not better epitaph."

The attendance of Spiritualists at the funeral of Eben Cobb, president of the Veteran Spiritualists' union, held from Berkeley Hall, Boston, was large, and included many of the pioneers in the faith. The body was borne into the hall by Isaac B. Rich, William S. Butler, Christopher C. Shaw, Moses T. Dole, James H. Lewis, Hebron Libby, George Eliot, William H. Banks and L. W. Baxter. On the coffin was a mass of cut flowers. The service opened with singing and an invocation by Mrs. Sarah Byrnes. N. P. Smith, the chairman, made a brief address, in which he testified to the love and reverence al Spiritualists felt for their "arisen brother." He spoke of Eben Cobb's coming to the east with the inspiration of spiritual power, and his self-sacrificing work in Boston as the conductor of public spiritual meetings for nearly a quarter of a century. Tributes were also given by Dr. C. W. Hidden, Mrs. Byrnes and H. D. Barrett, president of the National Association of Spiritualists. The burial was in Woodlawn cemetery.

W. H. Bach writes of Lily Dale camp: "More improvements are being made than have been made for years. Campbell brothers have just completed a magnificent residence right at the entrance on the site of the old Chase cottage, which was moved for the purpose of improving the place. Mrs. Todd, who bought the Bond cottage, has put on an addition. Mrs. Ross has added a large addition to her cottage, while the sound of hammer and saw is heard in every direction and the smell of paint fills the air, showing that internal improvements have not ceased, but still continue. Not to be outdone by the rest, your humble servant has also improved, and visitors to the camp will see the result of it in a neat Chinese pagoda, tastily ornamented and painted, occupying a prominent place in the center of the park between the auditorium and the Grand hotel, where a complete stock of Spiritualistic, free thought, astrological, Theosophical and other books can be found, the Spiritualistic papers, and an opportunity for leaving your subscription for the same; also souvenirs of the camp will be for sale." More of the same in next issue from the above and the Campbell brothers.

Wm. A. Lathrop of Cleveland, O., who passed to the higher life Saturday, June 4, has been a resident of Cleveland since 1813, and was 86 years of age. He became a convert to Spiritualism in 1853 and has been a public worker in the cause until within a few years of his passing away. The funeral service, which was largely attended, was conducted by Thomas Lees, at the house; the Masonic ritual being read at the grave by one of the fraternity. In consideration of Mr. Lathrop's public work the Spiritualists of Cleveland held special memorial services under the auspices of the Progressive Thinkers' society, Sunday, June 19, at Weaver's hall, 483 Pearl St., Mr. W. I. Frink presiding. After an introductory address by the chairman, Thomas Lees, by request, followed with a sketch of the life of the departed, dwelling particularly on his untiring work in connection with various Spiritualistic societies with which he had been so long connected. Other brief addresses were made by Mrs. Mary Moss, George Ingham and others. Mr. Lathrop, although a prominent Spiritualist, was held in high esteem, even by those who differed from him in religious thought, being a man of untiring industry, strict integrity and genial character.

T. L.

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DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
My Dear Doctors—Having taken your medicine one month I consider myself cured.
Yours respectfully, A. D. EDWARDS
349 Prospect St., Cleveland, Ohio
June 15, 1898.

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I am well and do not need any more treatment. I will always be grateful to you for your skill in treating chronic diseases, and I wish you all success imaginable in your new quarters. May God and the good angels forever bless you.
Very respectfully,
WILLIAM H. GRIER, Clinton, Mo.
June 17, 1898.

The doctors will be more than pleased to hear from any sufferer and will cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which they will be pleased to mail free upon application. You should write today, giving NAME, address in full, with SEX, AGE and LEADING SYMPTOM, and receive the carefully prepared CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, free. Address: DR. PEEBLES & BURROUGHS, Battle Creek, Mich.

CHESTERFIELD, IND.

The camp-meeting of the Indiana Association of Spiritualists will begin at Chesterfield, Ind., July 21, 1898, and close Aug. 21, 1898. Speakers, J. Clegg Wright, Pfuntner, Willard J. Hull, India Hill, Underwood, Moses Hull, Dr. Nellie Moore.

Of Interest to Spiritualists

Anyone who is sick and failed to find relief should send their name and address (with stamp for reply) to DR. J. C. B. Sacramento, Cal., and I will (through power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help, I will make any terms within your reach. N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad. and I will convince them of the truth of spirit return.—25-2.

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NUMBER XIX.

By Moses Hull.

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ES-By Job

Finally the people more than insin-
ated to Jeremiah that the Lord, who
controlled him, had not kept his
word; that there were other mediums
and other spirits whom they liked
better—who were more true to them
and their promises to them than Jer-
emiah's control had been. They in-
stanced the case of the one who called
himself "The Queen of Heaven;" who
had done better by them than Jehovah
had done. See Jer. 44:16-19.

In chapter 45:1 is further evidence
that Jeremiah spoke words that were
put into his mouth and that one
Baruch wrote them down.

In the lamentations of this weeping
prophet he weeps over the loss of me-
diumship as well as the loss of nearly
everything else in Israel, as follows:
"Her gates are sunk in the ground;
he hath destroyed and broken her
bars; her kings and her princes are
among the Gentiles; the law is no
more; her prophets also find no vis-
ion from the Lord." Lam. 2:9.

Here the Jews were scattered among
the Gentiles, and, worse, than all, had
lost their mediumship. "Her prophets
find no vision from the Lord."

EZEKIEL.

This book was named after its sup-
posed author, who was also a medium.
His mediumship did not get him into
as much trouble as came upon Jer-
emiah because of his mediumship; nor
was he as truthful in his predictions
as Isaiah appears to have been. Eze-
kiel was a wonderful physical medium,
but one would search a great while
before he would find one of his visions
before he would find one of his pre-
dictions which met a fulfillment. His
physical mediumship was good, his
visions were wild, and his prophecies
failures.

In Eze. 1:1-3 we have the account
of the development of this priest as
a medium. It says: "Now it came to
pass in the thirtieth year in the fourth
month, as I was among the captives
by the river of Chebar, that the heav-
ens were opened, and I saw the vis-
ions of God. In the fifth day of the
month, which was the fifth year of
King Jehovah's captivity, the word of
the Lord came expressly unto Ezekiel
the priest, the son of Buzi, in the land
of the Chaldeans, by the river Chebar;
and the hand of the Lord was there
upon him."

This gives the year, the month and
the day of this man's development.
He says "the heavens were opened,"
and he saw the "visions of God." This
term, "the heavens were opened," al-
ways implies that a clairvoyant fac-
ulty has been brought into requisition.
See Matt. 3:15, Acts 7:56, 10:11. Then
"the word of the Lord came expressly
to Ezekiel the priest." I have before
proved that "the word of the Lord"
always signifies mediumship of some
kind. "The hand of the Lord" was
then placed upon this medium. This
expression again signifies medium-
ship. See I Kin. 18:46, II Kin. 3:15,
Ezek. 3:14.

In Ezek. 8:1 the prophet held a
seance with certain elders in Israel
when the hand of the Lord fell upon
him. See also Ezek. 40:1-2.

In chapter 1:26 Ezekiel, in his clair-
voyant state, saw "the appearance of
a man." In verse 28 he again saw the
same sight, and heard a voice of one
that spake.

In 2:7 this voice tells the medium to
speak his words "whether men will
hear or whether they will forbear."
In verse 9 a hand was sent to him
conveying a book or roll, in which
communications were written. In 3:12

the spirit took the prophet up, and
he again heard a voice. I am not
quite sure whether he was picked up
bodily or whether he was only carried
in spirit as John was several times.
See Rev. 17:3.

In verse 24 of chapter 3 the spirit
is said to have entered into the me-
dium. I will not quote the numerous
places where the word of God came
to this medium with messages. It oc-
curs in nearly every chapter. Those
wishing samples of such cases are in-
vited to read Ezek. 6:13, 7:3, etc.

The prophet laments that the time
will come when, because of the wick-
edness of the people, there will be no
mediumship among them. He says:
"Mischief shall come upon mischief,
and rumor shall be upon rumor; then
shall the seek a vision of the prophet;
but the law shall perish from the
priest, and counsel from the ancients."
Ezek. 7:26.

In 8:1 the "hand of the Lord" fell
upon the prophet. In verse 3 the spirit
put forth "the form of a man's hand,"
and took the medium by the hair of
the head and lifted him up between
earth and heaven.

In chapter 9 the prophet hears a
loud voice warning the city to prepare
for the man with the destroying weap-
on in his hand. Then he sees six men
going out to destroy; and another
clothed in linen, and with a writer's
ink horn by his side. The destroying
angels are told not to begin their
work of destruction until he had
marked those who sighed and cried
because of the abominations commit-
ted in the land. The man clothed in
linen reported the matter, but he con-
tinues his work through the next
chapter.

In chapter 11 the spirit lifted Eze-
kiel up again. In verse 5 the prophet
is inspired with the power of tele-
pathy. eH says: "And the spirit of
the Lord fell upon me and said unto
me, speak; thus saith the Lord; thus
have ye said O house of Israel; for I
know the things that come into your
mind, every one of them."

The next case of carrying the
prophet was, perhaps, only a case of
his having been carried spiritually.
That is, he was carried away in spirit
to Chaldea so that he could obtain a
view of those in captivity. Ezek. 11:
24-25 reads as follows: "Afterwards
the spirit took me up, and brought me
in a vision by the spirit of God into
Chaldea, to them of the captivity. So
the vision that I had seen went up
from me. Then I spake unto them
of all the things that the Lord had
showed me."

In 12:22 is that proverb; "The days
are prolonged and every vision fail-
eth." In verse 23 he promises to
cause this vision to cease, by bringing
to pass, the effect of every vision." He
also promises that in the future there
shall be "no flattering divinations."
Again, the promise is, that in the fu-
ture there shall be no more visions
for times a long way ahead, but he
will immediately bring to pas the ef-
fect of every vision.

Chapter 13 is a wholesale denuncia-
tion of prophets, or mediums, male
and female, who do not fully agree
with him. He accuses them of "daub-
ing with untempered mortar;" "proph-
esying out of their own heart," and
propheying falsely for bread and bar-
ley. This is a sin of which a few mod-
ern mediums are guilty.

In 14:1-4 the elders went to Ezekiel
for a private sitting, which was re-
fused. They had been so wicked that
the controlling spirit wondered why
they should have come to him at all.
These same elders had obtained sit-
tings with others who had either given
deceitful answers to their questions or
they were themselves deceived. The
control says through this prophet, if
idolators go to prophets for commu-

nications, he will himself answer.
Verse, 7. This answer will be given
on purpose to deceive. He says: "And
if a prophet be deceived when he hath
spoken a thing, I the Lord have de-
ceived that prophet, and will stretch
out my hand upon him, and will de-
stroy him from the midst of my peo-
ple, Israel."

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Answer.—It is more selfish to constantly crave companionship than solitude, for in the former it implies that you want constant bracing up, while in the latter you are standing alone, consequently not rubbing anybody of vitality or disturbing another's equilibrium—if they happen to be like yourself. But there is a difference of opinion among mortals on this subject. Those who crave companionship often see selfishness in their opposites, believing them to be selfish because of different make-up—thus your doubt in the matter. But there are cases of selfishness in the latter class. It comprises those who withdraw from the world because they cannot agree with anybody. Such are best left alone to work out their salvation in solitude till they have outgrown their egotism—till self-reflection cures them or their spirit friends can convince them of their wrongs. But the charitable and forgiving, the pure-minded and reasonable need hours of solitude to work out their best problems—to give the world something to think about. Sensitives and philosophers need no companionship to learn. Nature and the spirit world (God) is their fount of knowledge, and when they have filled up to overflowing they will temporarily feel the want of companionship to give vent to their inspirations or accumulated formulations.

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Answer.—Nerves have their counterpart in spirit and are connected to the soul through the spirit body as the vital organs in the physical body are connected or as the body is connected to the spirit per se; and as spirit and matter are connected as a whole. Every magnetic shock or sensation to the body is suffered by the spirit as well. In fact it is the spirit which feels it and imparts the sensation to the flesh. Now, what sensation is to the spirit thought is to the soul. Through sensation the spirit becomes conscious; and this awakens the thought that forms the medium between soul and spirit. There is no arbitrary disconnection to the sense of feeling as there is to sight. Because you can not see the spiritual nerves is no reason why they are not there. But you can feel them if observant. Psychometry is the mediumship arising out of this observation or study.

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Answer.—All life is immortal, but not all life can hold its own individuality. In this case it is amalgamated with the more positive of their kind and form new links in the chain of life between spirit and matter and, of course, new materializations—new life entities. Thoroughly individualized birds or beasts, who have lived their allotted time out on earth and thus developed a perfected spirit body, remain intact, and may be cognized as such in the future. Thus many life entities will be represented in spirit, though in comparatively small per-

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